The Christian Century

PUBLISHED WEEKLY

Emil Brunner in Japan
By James A. Scherer

Make a New Start!
An Editorial

Differences at Evanston
By Ralph L. Roy

August Survey of Books
Reviews of Ten Current Publications

AUGUST 4, 1954

In This Issue

RALPH L. ROY

is the author of *Apostles of Discord*, an outstanding 1953 book published by Beacon Press, Boston. In it Mr. Roy, a candidate for the Ph.D. degree at Union Theological Seminary, New York, and a graduate of Swarthmore College, presents the most reliable description and analysis yet available of "fringe" persons and groups in American Protestantism. He is a Methodist minister.

JAMES A. SCHERER

is a missionary in Japan and a close associate of Emil Brunner, the famed theologian of whom he writes. The first suggestion that Mr. Scherer be asked to write this article came from Darley Downs, leading Congregational missionary in Japan and staff correspondent for The Christian Century in that country.

MARSHALL KNAPPEN

is professor of political science at the University of Michigan, Ann Arbor.

S. VERNON MCCASLAND

has been professor of religion at the University of Virginia, Charlottesville, since 1939.

HUGH THOMSON KERR, JR.

is chairman of the department of theology at Princeton Theological Seminary, Princeton, N. J.

JOHN P. OWEN

is professor of economics at the University of Houston, Tex.

GARLAND DOWNUM

is associate professor of history at Arizona State College, Flagstaff.

HAROLD R. WILLOUGHBY

for the past 11 years has been professor of Christian origins on the federated theological faculty of the University of Chicago.

MAURICE NATANSON

is assistant professor of philosophy at the University of Houston.

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The Christian Century

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Coming Events

Aug. 4-13. Anglican Congress, Minneapolis.
Aug. 5-8. Jehovah's Witnesses District Assemblies, New Westminster, B. C., Canada; Portland, Ore.
Aug. 5-11. Southern Baptist Woman's Missionary Union Conference, Ridgecrest Assembly Grounds, N. C.
Aug. 6-7. Joint International Missionary Council-World Council of Churches Committee, Lake Forest, Ill.
Aug. 6-11. Missionary Education Movement 41st Annual Conference, Asilomar, Calif.
Aug. 7-14. American Friends Service Committee Institute of International Relations (family), Camp Neekaunis, Ont.
Aug. 7-14. National Council of Churches Joint Department of Evangelism Christian Ashram, Kerrville, Tex.
Aug. 7-14. National Missions Conference; North American General Baptist Laymen's Conference, Green Lake, Wis.
Aug. 7-15. Reorganized Church of Jesus Christ of Latter Day Saints Reunions, Boyne City, Mich.; Lexington, Mich.; Milan, Ill.; Wilburton, Okla.; Woodbine, Iowa.
Aug. 8-14. United Christian Youth Movement Regional Training Conferences (N.C.C. Division of Christian Education), Collettsville, N. C.; Salisaw, Okla.
Aug. 8-15. A.F.S.C. Institute of International Relations (family), Westtown, Pa.
Aug. 9-10. Harvard University Summer School Conference on Church Music, Cambridge, Mass.; Peter Blynn, A. T. Davison, Robert Elmore, Edward Gammons, Henry Morgan, G. Wallace Woodworth, speakers.
Aug. 9-14. Chicago Ecumenical Institute (Second Session) (Six Seminaries), Chicago and Suburbs.
Aug. 9-16. A.F.S.C. Institute of International Relations (family), Camp Conrad, Calif.
Aug. 10-12. Lutheran Conference on the Evanston Assembly, St. Olaf College, Northfield, Minn.
Aug. 10-13. Evangelical Lutheran Synodical Conference 43rd Biennial Convention, Detroit.
Aug. 10-15. American Evangelical Lutheran Church 77th Annual Convention, Cedar Falls, Iowa.
Aug. 12-13. World Council of Churches Central Committee, Lake Forest, Ill.
Aug. 12-15. Jehovah's Witnesses District Assembly, Saskatoon, Sask.
Aug. 13-14. Pre-Evanston Lutheran Conference, Chicago Theological Seminary.
Aug. 14. American Association of Women Ministers Annual Assembly, Chicago Theological Seminary, Chicago; Christine Bourbeck, Ruby Manikim, Victoria Booth Demarest, speakers.
Aug. 14-18. Interseminary Movement Triennial Conference (faculty), Lake Forest, Ill.
Aug. 14-21. N.C.C. Joint Department of Evangelism Christian Ashram, Pacific Grove, Calif.
Aug. 14-21. N.C.C. Division of Christian Education-American Baptist Assembly Workshop on Use of Drama in Sunday Schools, Green Lake, Wis.
Aug. 14-21. Interseminary Movement Triennial Conference (students), Lake Forest, Ill.
Aug. 15-20. United Christian Youth Movement Training Conferences, Elmdale, Kan.; Lake Winnipesaukee, N. H.
Aug. 15-22. United Student Christian Council-Student Volunteer Movement Conference on "Christian Hope and Our Life in the Church," National College of Education, Evanston, Ill.
Aug. 15-31. World Council of Churches Second Assembly, Evanston, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

Presidential Visitor Poses a Problem

TOP MILITARY and defense officials were called to the White House immediately before President Eisenhower met President Syngman Rhee of Korea. If the announcement of this meeting was intended to suggest that the principal problem in relation to Korea is military, it was misleading. It is true that the Korean president has announced that he thinks Korea needs to place many more divisions under arms, and that he seeks the equipment and funds necessary. It is also likely that American military policy will be reviewed in the light of such factors as (1) communist expansion in southeast Asia; (2) Japanese-Korean tensions; and (3) the still uncertain behavior of Red China. But the problem which President Rhee will press—a problem which overrides these in importance—is that of the internal rehabilitation of South Korea. A great deal of non-Korean money is being spent there, and most of it comes from the United States. President Rhee is extremely sensitive to anything that affects the sovereignty of Korea, and foreign control of rehabilitation funds certainly affects sovereignty. But what can we do? We could be mistaken, but we believe that if the funds and materials were turned over without restrictions, they would be largely wasted by incompetent administration. On the other hand, if aid is completely controlled by Americans, Koreans will never be trained to manage their own affairs and we will always have to go on contributing to Korean dependency. In this impasse, it seems to us that the United States should make more extensive and more consistent use of the possibilities inherent in the United Nations Korean Rehabilitation Administration. It offers a middle way which should be more cordially viewed by both Korea and the U.S.A.

Committee of Ten For New York

BY A VOTE of 7 to 2, the Committee of Ten voted on July 19 to recommend to the General Board that the National Council of Churches locate its headquarters permanently in New York. The committee decided that the "fundamental nature" of the National Council is a "council of member denominations," so proximity to the "largest possible number of the official offices and agencies of member denominations" was of primary importance. The National Council's newspaper release on the recommendation stated that Ben Lacy, Jr., Presbyterian, U.S., representative on the Committee of Ten, was absent. The *Chicago Tribune* said that the two who voted for a central location were A. C. McGiffert, Congregational Christian, and Edwin T. Dahlberg, American Baptist. This would indicate that the votes for New York were cast by J. Earl Moreland, Methodist; Gaines M. Cook, Disciples of Christ; Franklin Clark Fry, United Lutheran; Daniel Pattison, Presbyterian, U.S.A.; James E. Wagner, Evangelical and Reformed; Henry Knox Sherrill, Protestant Episcopal; and J. C. Taylor, African Methodist Episcopal. The Methodist and Disciple members of the committee voted contrary to actions favoring a central location taken by the Methodist General Conference and the International Convention of the Disciples, respectively. It will be interesting to hear their explanations of how they were persuaded to set their own opinion above that of the highest authorities in their respective fellowships. The recommendation of the Committee of Ten is made to the General Board, which meets in New York on September 14. Two-thirds of this board come from east of the Allegheny mountains. If this board exercises its legal power to decide the question of location, and if it favors the section from which its majority is drawn, the impression will spread that the National Council is in fact not national, but sectional. It is therefore to be hoped, for the sake of the National Council, that the General Board will refer the final decision to the ultimately authoritative body—the General Assembly. Fortunately, this geographically and denominationally representative body meets in November in Boston.

Berggrav Mentions the Unmentionable

TOO LATE for action, but always in time for encouragement, is Bishop Berggrav's suggestion that joint communion services be held at the Evanston assembly in August. He evidently made his proposal at last year's meeting of the World Council's executive committee but got nowhere with it. Now he has urged his views in the Norwegian monthly he edits, *Kirke og Kultur* (Church and Culture). It is a very strange Christian who would dare contradict the Norwegian churchman when he calls "intolerable" the way we "stress our unity in Christ and then go each his own way when Christ invites us to take part in his perfect fellowship." The rank and file of *all* the churches would overwhelmingly support his claim that the churches have now "talked so long about what unites us and what divides us that if we are to get any further we must take a step"—and that step "must be to the same communion table." Not so Evanston. There five sacra-

mental services are scheduled: according to the Methodist rite on August 22, Anglican on August 23, Lutheran on August 24, Orthodox on August 25, and Church of South India on August 29. The Orthodox service will be closed tight. The Methodist and Church of South India services will be wide open. The Anglican service will be open to "baptized, communicant members" of the World Council's member bodies, and the Lutheran service to "all who believe in His actual presence and that we receive His true body and blood in this sacrament." All this is better than it has been. It is still reluctant and niggardly and not enough. Bishop Berggrav points an impatient finger. If the Orthodox Church is the last hold-out, then "we had better take the step without them." If Lutherans have gummed up the works before, then let them hear now that opposition to joint communion is "neither Lutheran nor Christian." For "we have one baptism, one Bible, one Christ, one God and Father of all mankind. How can we then defend this exhibition of our divisions before the world, which is what we do when we refuse to enter together into the holy place to which He invites us?" The question asked by Norway's hero-bishop is one the Evanston delegates may ignore but not escape.

Iron Curtain Delegates To Be Admitted

FINGERS that have been crossed for months are slowly coming untwined. Actually, ever since the Second General Assembly of the World Council of Churches was assigned to this country, leaders have been worried about getting some of the eastern European delegates into the country. It has been plain that Czechoslovakian and Hungarian churchmen ought to be at Evanston, *must* be at Evanston. Unofficial assurances that there would be no trouble about visas were some encouragement. But always there was the possibility of more of that public jitteriness that has so addled our national policy and decisions on similar questions. Nor has the concern been groundless. Some of our fratricidal Protestant brothers have done their unlevel best to stampede the government. An occasional secular organization has been duped into sounding a false alarm. On the books stands legislation which could always have been interpreted to rule against admission of any but home-style Christians. But after all, good sense prevailed, and the generous freedom which we once took for granted has been unlaced a little again. Sound judgment still lives in the state department, though it sometimes walks in baffling disguise. It was sound judgment to pass up this chance to add to our twisted reputation abroad. How easily we could have amused the world and given special pleasure to the Kremlin by showing 160,000,000 terror-stricken Americans bracing bureaus against the door to bar eleven middle-aged preachers! But we have resisted the temptation. If only we could have done so sooner and with more assurance we might have restored more color to our faded national reputation. We are not ungrateful, however. All praise to the wise heads who granted the eleven visas in question. It remains to American churchmen to prove to our latest guests that however reluctant their political reception, our Christian affection has no national definition, our native convictions are eager for every contest, and our democratic faith still is in the efficacy of that continuous conversation, comparison and contrast which we understand to be the Christian way.

Bishop of Chichester Rings the Bell

THE BISHOP of Chichester's skillful pen has served the world church long and well. When meetings stalled and a report had to be issued, when a consensus had to be shaped from confusion, when resolutions had to be given a certain ring, then Dr. G. K. A. Bell was sent to his desk. Never, however, has his skill been more usefully applied than in the writing of *The Kingship of Christ*, which is the story of the World Council of Churches. Few have been as active as he in the long ecumenical process he describes; none of those few could have told the story with the pace and style he gives it. Less than half this Penguin Book suffices for Dr. Bell's swift account of how we got from the Great Schism of 1054 to Evanston 1954. Yet there is no haste in the telling. Without slighting the big issues and events there is time all along the way for relaxed, confidential, after-dinner conversations about the characters (that's what they were) involved and some of the off-beat things that happened. The rest of the book describes the activity and achievements of the World Council since Amsterdam. That record itself is worth many times the price of the book (50 cents). As in the case of the U.N., where political prima donnas and pyrotechnics often obscure the solid work of its agencies, so the political and theological agonies of the World Council have taken attention from the real achievements of the working commissions. Here their significant successes stand out. Knowing what is in this book makes every man an expert. For instance, let no elder statesman ever again try to tell us that this or that tendency or theme or development in the World Council is not at all what the ecumenical movement intended in the beginning. The fact is now plain, thanks to the Bishop of Chichester, that there is no problem of faith, order, life or work which has not been part of the whole concern from the start.

First Things Come Last

IN THE BEGINNING there was no hurry at all. The present session of Congress went around and around for six weeks on the Bricker amendment, and finished up where it started. Then the legislators poked along through some of the items on their list, marked time for thirty-six days while a bunch of ham actors—and a few good ones—made us all look pretty silly, and only when that senatorial TV episode was over and time was running out did the legislative tempo pick up. All this, of course, may have been part of the strategy. Churchmen are not strangers to the tactic so dear to their officers which delays important decisions until just before adjournment and pick-up-your-travel-allowances time, when delegates will shout aye to almost any recommendation. Is that what we have been watching in Washington? It may be that when the last history is written no American senator will ever have voted on a more serious problem than that of our atomic policy.

Yet as this is written our leaders wax indignant that anyone should want to spend more than a few hours on the subject. This is not the only issue that suffers from the leaders' bad sense of proportion. The housing bill was partly, at least, a victim of this latter-day speedup. Because, earlier, trivia were debated to tedium, finally Congress had to jam through a bill that apparently will build nothing. The schools, 341,000 classrooms short this year and falling behind at the rate of 67,000 more rooms annually, could not be sure of any notice at all. Senator Cooper's bill to match a half-billion state dollars with a half-billion federal dollars for emergency school building was not to be considered until the last moment, if then. The new president of the National Education Association, Maurine Walker, called on Mrs. Oveta Culp Hobby, secretary of health, education and welfare, to urge legislation to meet the school shortage. Madame Secretary was too busy to see the president of this organization with 500,000 teachers in its membership. All of a sudden everybody was so busy.

Gallup Poll Finds Church Attendance Growing

FOUR YEARS AGO the Gallup poll found that 39 per cent of the U.S. adult population was attending church with considerable regularity. The survey has just been repeated and reports that now 46 per cent attend. This means an increase of approximately 9 million adult churchgoers in four years. ¶Commenting on the assassination of Alabama's attorney-general-prospective, Albert L. Patterson, we said in our July 7 issue that the Alabama authorities, after perfunctory gestures, would probably do nothing to clean up the Phenix City (Fort Benning) scandal. That proved correct so far as the Phenix City officials were concerned. But we owe an apology to Gov. Gordon Persons of Alabama, for on July 22, having become convinced that nothing would happen if local authorities could help it, he sent in the state militia to take over the vice- and crime-ridden town. ¶"Martin Luther" has proved such a sensationally successful film in its American and Canadian showings that 20th Century-Fox has taken over its distribution abroad. It is to be shown in 58 countries, and the profits which are accumulating will be distributed to the sponsoring Lutheran denominations. We hope that some of them will be plowed back into more films of equal truth and beauty. ¶Catholic parents in Baltimore have been warned that excommunication may be their lot if they allow their children to attend daily vacation Bible schools. ¶Church World Service, relief arm of the National Council of Churches, sent an emergency shipment of 24 tons of clothing and bedding to victims of the Danube flood. ¶Oxford University Press announces that it will publish Simeon Stylites' book, *Like a Mighty Army,* on October 21. The book will contain nearly a hundred of the essays first printed in this paper. ¶Dutch emigration to Canada is increasing so fast that establishing churches there has become a major missionary project for the Reformed Church in America. It has opened 19 churches in various parts of Canada since 1952. ¶A representative committee headed by President Wriston of Brown University has proposed another plan to reorganize the state department, and Secretary Dulles has approved it. Most newsworthy feature would be enlistment of 470 college juniors and seniors for entry, on graduation, into the foreign service. Aside from the fact that recent events make it unlikely that many truly gifted college students would want to endure the perils of the foreign service in its present condition, the plan would virtually enforce further disintegration of the department's morale by making these student appointees congressional patronage.

Make a New Start!

THE COMMUNIST victory in Indo-China is a real victory—make no mistake about that. It is not a truce. It is not an armistice. It is a resounding victory whose echoes will carry into the most remote corners of Asia and far into Africa. It has been won, not as the Communist victory was won in China against a feeble and disintegrating local government, but against a major European colonial power backed by more than $2 billion worth of supplies, technicians, a military mission and other assistance from the United States. After seven and a half years of fighting, Asian communism has forced France to sue for peace—for that was what Premier Mendes-France actually did at Geneva—and the Communist red spreads over another 60,000 square miles of Asia's map, a region within which a teeming 11 million people raise enough rice to end fear of famine in China and force the southeast Asian states with food deficits to come to this new communist market. This is victory—military, economic and most of all psychological.

Even more significant, the agreements signed at Geneva mark a historic defeat. It is a defeat for France and for French colonialism. But more important than that, it is a defeat for the free world. In truth, the essence of the defeat which the whole West knows it has suffered lies in that phrase, "the free world." For the tragedy of these squandered years of what the French called *la sale guerre* (the dirty war) has been that never have the people of Indo-China or of the rest of Asia been persuaded that defeat for the Communists meant victory for freedom. Give them a few years under communist tyranny and the Indo-Chinese may see the stakes of the recent conflict in a different light. But right now, it is plain that they do not believe that those who fought the Viet Minh were "the free world." This is defeat—military, but more devastatingly, psychological and spiritual.

I

At this moment, the air is filled with laments over the mistakes made, the opportunities lost in Indo-China. There is a general readiness to assent when it is said that "if only" certain things had been done and certain other things not done this war would never have broken out and consequently communism would never have had a chance to gain new power from this triumph. In another decade the French war to retain colonialism in Indo-China will quite possibly be recalled as the "If Only" war; myths will gather about it as quickly and thickly as they have gathered

about the Communist triumph in China. Indeed, Vice-President Nixon has already started the myth-making with his assertion that if only there had been no Acheson, Chiang Kai-shek would still hold China and Bao Dai reign unchallenged in Hanoi. This is nonsense, as is most partisan politics, but that does not lessen the public's susceptibility to myths or the harm they can do.

The thing most needed now, however, is not to argue over what has happened, but to accept it as having happened and see what is to be done from this point on if the disaster in Indo-China is not to prove a prelude to a Communist sweep across all southeast Asia. President Eisenhower made this point well, it seemed to us, at the press conference he held a few hours after the agreements were signed in Geneva. In the indirect discourse which tradition requires for the reporting of such presidential statements he is quoted as saying:

> He personally thought that if there was one good that could come out of this whole southeast Asian experience, it was this: To get the free world to looking facts in the face, and to see what we must do, what we should do, what sacrifices we are ready to make, in order to preserve the essentials of our system. He thought that, when the freedom of a man in Vietnam or in China was taken away from him, he thought our freedom had lost a little [Well spoken, Mr. President!] and he just didn't believe that we could continue to exist in the world, geographically isolated as we were, if we just didn't find a concerted, positive plan of keeping these free nations so tightly bound together that none of them would give up.

Here was, by implication, recognition that the issue of Communist expansion is still to be faced—even though many in the West are momentarily bemused by the moderation Chou En-lai and Molotov showed at Geneva—and that the free world will stand no chance unless it is faced unitedly. This requires a new start in our policy, for nothing has been more clear in recent months than that there was no unity in the West on Asian policy, or between this nation and the surviving non-Communist nations of Asia. But this recognition by the President that the end of the fighting in Indo-China has brought the hour for a new look at our policy and a new decision as to "what we must do, what we should do," will be a harbinger of better days only if it turns out that his mind is not obsessed with the idea of stopping communism's spread by military means. The announcement which followed the President's statement by only one day that the United States was renewing pressure for the formation of a southeast Asia military NATO was not reassuring as to what, specifically, is in the President's mind or in that of his state department.

II

Have we not learned by this time that the problem of communist expansion in southeast Asia is *not* military? It has just one important military element in it. That is negative in character but powerful in influence. It is the belief, widely held even among the peoples in nations already allied with us, that our primary interest is in getting ready for a future war with Russia and the Communist world, that in the background of everything we propose or do is the conviction of our military men that such an eventual war is inevitable. That is enough to make such Asian nations as India, Burma and Indonesia exceedingly chary of throwing in their lot with us. It has even proved enough, at this juncture, to impel the strongly pro-American Premier Yoshida of Japan to announce publicly that Japan cannot consider joining the military defense alliance for which Mr. Dulles is pushing.

But the decisive elements in the Asian communist problem are of a different sort. They are two. First, there is the problem of freedom. This is the issue always to the forefront when rising nationalism confronts a laggard colonialism. And second, there is the problem of food, of land, of human opportunity in all its social and economic forms. If the advance of communism is not to continue, then we must have a new policy which makes the solution of these two problems our first intention *and does so in such ways as to make the inhabitants of the countries and regions still outside communist clutches know that this is our first intention.*

Since the end of World War II the United States has made only two intelligently imaginative approaches to these two basic issues. The first was the Marshall plan. The second was Point IV. The Marshall plan accomplished a near-miracle in western Europe, and might have accomplished a global miracle if the Kremlin had not perceived its potentialities and blocked the participation by Communist countries offered in the original American invitation. Point IV had scarcely begun to win friends and influence peoples before it was twisted into an adjunct of U.S. global military strategy.

III

In the light of what has happened in Indo-China and of the probability that further communist expansion in Asia and Africa will not come from military invasion, but will seek its ends by encouragement of domestic movements for national freedom and economic uplift, the new start for our policies might wisely be a return to the fundamental purposes and methods of the original Point IV. But not to another Point IV as a lone-handed American enterprise! This time what is needed is an international Point IV, pooling the resources of the American program, the Colombo plan and the technical assistance program of the U.N. And along with this should go hand in hand a proposal to employ the facilities of a universalized U.N. to liquidate colonialism progressively wherever it survives.

A striking feature of the Geneva conference was the world reputation for sagacity and courage won there by France's new premier, Pierre Mendes-France. It should be noted that when M. Mendes-France made his report to the National Assembly on what had been done at Geneva and how he proposed to use the cease fire to gain a lasting and stable peace in the partitioned Indo-China, he laid stress on two purposes: (1) to grant complete independence to South Vietnam, Laos and Cambodia, and (2) to concentrate on the economic reconstruction and social progress of those regions. The French premier knows that halting further Communist expansion below the 17th parallel is not primarily a matter of arranging a defensive military alliance.

If the United States and the other nations that think of themselves as composing the free world hope to hold back the communist tide without resorting to the madness of a world atomic war they will begin to think and plan in the same terms as those in which Premier Mendes-France is

thinking and planning. That means that when the General Assembly of the United Nations convenes on September 21, they will bring to it a program for universalizing its membership, for assisting in the liquidation of surviving colonialisms and for enlisting the financial and technological resources of all its members for the economic and social advancement of any who consider themselves still denied social justice.

'I Wanted to Go Home'

EDITOR THE CHRISTIAN CENTURY:

SIR: It is pretty late to be bringing out any more laurel wreaths for Robert Frost. At the age of eighty he has pulled up with all the prizes there are—Pulitzer and Poetry Society awards; in fact, everything except the medal for the Four-Minute Mile. But at least it is in order to offer a few bay leaves for a marvelous word which he spoke at the party honoring him on his eightieth birthday a short time ago. He said he remembered that a delegation once called upon him to inquire into the hidden meanings of some famous lines of "Stopping by Woods on a Snowy Evening." The lines are:

> But I have promises to keep,
> And miles to go before I sleep.

The delegation asked, "What was the symbol and what were the mystic overtones?"

"All that it means," Mr. Frost replied with a smile, "is that I wanted to go home."

O wise young man, we thank thee for that word! In these days of symbolism and hidden meanings, when a host of literary critics are running around with Geiger counters trying to detect esoteric, enigmatic meanings where there are none, Mr. Frost's word comes like an acute attack of common sense. His statement that all that the lines meant was the obvious meaning that he wanted to go home resembles the attack of good sense which a Hollywood producer suffered many years ago. The script called for the sound of water running over a board, but after trying everything they could think of, the sound-effects men had to admit the result was far from perfect. Finally the producer came up with a wild, fantastic suggestion: "Why not try water running over a board?" They were desperate, so they were willing to try anything, and it worked!

An explanation such as Frost's takes courage, for the most disastrous conclusion a critic can come to is that the usual view is the right one. Chesterton writes of that "last and most desperate kind of courage which will induce a man to shout from the housetops that two and two make four." What a critic Frost would have made! So different from the erudite specialists who bring every explanation of a piece of literature except the simple, obvious one. They have changed poetry from something enjoyable to read into a crossword puzzle to be solved only with blood, sweat and tears.

To some such scholars, Shakespeare is no longer a dramatist; he was a psychoanalyst. Here is one critic taking Hamlet apart: "He had a broken mother tie, a suppressed father fixation, erotic ambivalence, hidden gynephobia, and a huge frustration complex." Put him in a straitjacket and try shock treatment! But once Frost's example is followed a novel may again become a novel and not an allegory depicting an existentialist view of the human dichotomy. Then perhaps people who like a story will not have to fly for refuge to the comics or the Lone Ranger.

And what a biblical critic Frost would have made! Who can compute the weary hours wasted by biblical critics seeking out tortuous meanings to displace simple, obvious ones. There is the verse, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." What weird "explanations" have been given for that, all the way from saying that one of the gates to Jerusalem was the "needle gate" to things even more ridiculous. Thank God for the scholars who ventured, "Perhaps it means what it says, 'the eye of a needle.' Jesus was indulging in some humorous exaggeration." We hereby nominate Robert Frost for the next vacant Chair of Biblical Exegesis.

Yours, SIMEON STYLITES.

Broken August

THERE was another massacre in August
And Charles of France, haunted by too much death,
Cried out to his friend, "I wish
. . . That there had not been among them
The innocent and helpless."

We, remembering our own August,
Pause at his words, remembering
The shuddering, the disbelief,
The gloating radio shut off,
The horrible newspaper put out of sight,
Folded, unread (but under the stalking headlines
Were faces of men who smiled)
The sick recoil, the slow welling of grief.

Grief's senseless round
Circles from a flung stone
Let it not be, Oh let it not have been!

Oh let it not have been!
In the waiting city
On that darkest of earth's mornings
How many innocent
As in the old massacres.
But in that new precision of terror
Innocent, cruel, the strong and the unarmed,
As one were helpless.

This was America. Here the deepest wound.
After the mighty dawning, the long tradition,
The open hand outstretched, the firm good will,
Even from our own bright fields this agony
Poisoning the sweet earth, the beloved sea.
Was this our leadership, to blaze the path
To the wastes of horror? Pioneer
In the new savagery?

Only the winds may answer.
The circle widens still from the flung stone.
After nine years the poisoned winds reply.

ELIZABETH CARTER.

Differences at Evanston

By Ralph L. Roy

THE EVANSTON ASSEMBLY of the World Council of Churches will serve as overt evidence of a basic unity that buttresses non-Roman Christendom. From more than forty countries, representatives of 161 denominations will assemble prayerfully together as divisions of nation, class, race and political ideology are transcended in the delegates' common dedication to the "God and Savior" whom they all profess. Millions across the world, whatever their tongue, will learn of this historic event over the airwaves or through the newspapers. People of our own land will have the unprecedented opportunity of witnessing portions of its proceedings on television. Religious consciousness, whether manifest or latent, will be kindled as seldom before. From all this a new sense of mutual purpose should sweep through the churches.

Paradoxically, however, the Evanston assembly is also conjuring up before the public some of the cleavages that still serve as barriers between different religious traditions and between various elements within each of these traditions. Cardinal Stritch's warning that Roman Catholics may not attend is a case in point. Fortunately, the typical Protestant today has experienced little of the hostility that prohibited closer cooperation among the churches in the past. Denominational loyalty and pride continue to exist in abundance, and even adherents of the same denomination clash over such matters as revivalism, clerical collars, alcoholic beverages and the "Roman Catholic question." But nothing comparable to the antagonisms of earlier times —as recent as the "modernist-fundamentalist" controversy of the last generation—has afflicted the American religious scene during the past quarter-century. In view of this, Evanston may prove a disquieting experience for numerous Protestants, whatever their attitudes and affiliations.

Theological Differences

Theological differences, of course, already have been widely anticipated. The final assembly report will occasion assorted responses among those who exhibit an interest in its findings. In this country, many religious liberals and not a few among the "neo-orthodox" have been expressing doubts as to the applicability to the modern age of an inquiry into "Christian hope," especially as they fear it will be interpreted by Continental theologians. Allied with these skeptics are, first, large numbers of educated and earnest laymen, embarrassed by an undue literal emphasis on the otherworldly aspects of Christianity; and, second, unchurched secularists and confirmed antagonists of organized religion who expect to reap new evidence to confirm their notion that Christian traditionalism nourishes medieval superstition and "pie in the sky" escapism.

Meanwhile, at the opposite pole on the theological spectrum, the fundamentalist camp has shown signs of a split. Those who have adopted a "wait and pray" attitude—encouraged, as some are, by the influx of conservatives from abroad—are balanced by others who are prepared to denounce as "heretical" any eschatological system that fails to include a detailed portrayal of the imminent second coming "in the clouds of heaven."

A second source of controversy may involve certain of the dramatic and organizational aspects accompanying the Evanston assembly that can be exploited so as to stir misgivings in the minds of some Protestants. Imagine the reaction of gospel-singing Baptists, Methodists, Disciples, and others as they view the drama of their representatives parading in ecclesiastical formation alongside bearded Orthodox prelates and solemn Anglican bishops. A few spectators will provide fertile ground in which the professional disrupters can plant their charges that Protestantism has been "sold out" by its leadership; that the World Council of Churches is fast becoming a Protestant Vatican; that this is all part of a diabolical trek to Rome.

Explosive Topics for Debate

The third high-tension area at Evanston is much more explosive than the previous two, so far as rank-and-file Protestants are concerned. The secular press can be relied on to place the theological and dramatic aspects of the conference in proper focus. However, assembly speeches and statements which reflect upon current political controversy, international or domestic, make front-page copy, and every development in this realm will immediately assume gigantic proportions. This cannot be attributed to maliciousness or to yellow journalism, but simply to the fact that church statements on political matters are news. The two leading stories that emanated from Amsterdam in 1948, as readers will recall, concerned the Dulles-Hromadka debate and the report condemning communism and laissez-faire capitalism.

Similarly, Evanston's findings in the areas of economics, world affairs and race relations will be accorded thorough coverage, and individuals and organizations who take issue with the Evanston reports will help the press in bringing the controversial issues to the fore. There is wide room for fair-minded disagreement on political, economic and social problems; already several groups interested in influencing the Protestant mind have set the stage. For example, well meaning *Christian Economics,* the anarchistic biweekly received free of charge by most ministers, has sharply criticized the introductory leaflet on "The Responsible Society," which allegedly favors "state coercion" leading toward "socialism" and away from "freedom." In international relations, the Evanston report on "Christians in the Struggle for World Community" will completely satisfy very few; and it will be denounced vigorously by at least two factions among American Protestants—the increasingly vociferous nationalists and the dwindling handful of fervent admirers of the Soviet Union. Finally, the statements that Evanston adopts on "The Church Amid Racial and Ethnic Tensions" will provoke objection in South Africa and possibly among some in our own southland.

Many of these criticisms will be pressed by responsible forces whose fidelity to the ecumenical movement will not

be shaken because of lack of accord on this or that specific issue. Dissent is an important part of the Protestant heritage; obviously, the Evanston reports cannot bind the consciences of individual church members. However, this does not excuse the unfair accusations concocted by deliberate disrupters who are guided neither by principles nor by ideals, but simply by an intense desire to injure the cause of interdenominationalism. Protestants, both clergy and laity, must be alert to these contentious elements.

McIntire's Purpose

The most conspicuous representative of these elements is Carl McIntire, who has achieved some success in his attempts to frustrate all cooperative efforts in the non-Roman Christian world. McIntire, of course, is not wholly typical of the "opposition" since he can lay claim to the only organized group whose sole purpose is to wreck the ecumenical experiment. The larger share of the abuse that has been directed at the National and World councils in recent years originated with his American Council of Christian Churches and its adjunct, the International Council of Christian Churches. Both the A.C.C.C. and the I.C.C.C. have been unmasked again and again as frail façades erected to shield a small clique dominated by McIntire.

It is well known that Carl McIntire was ousted from the Presbyterian, U.S.A., ministry in 1936 for disruptive activities, whereupon he joined with the noted fundamentalist scholar J. Gresham Machen, now deceased, in founding a splinter group today known as the Orthodox Presbyterian Church. McIntire promptly split with Machen, however, and established his own Bible Presbyterian Church, a splinter of the original splinter with a present membership of 8,000. In 1941 he set up the American Council of Christian Churches to speak for "Bible believers." Actually, fundamentalist leadership has been embarrassed by McIntire's enterprise and has strongly rebuffed it. In turn, the A.C.C.C. has depicted Billy Graham, Harold J. Ockenga, J. Elwin Wright, Paul S. Rees and other outstanding conservative spokesmen as associates of "apostate modernists." McIntire's boast of 1,500,000 followers is a reckless exaggeration. Investigation has revealed that A.C.C.C. "denominations"—several of which have been shown to be suspect—can claim less than 150,000, or less than 10 per cent of the figure McIntire has used to impress the newspapers. Significantly, the group never has met the challenge to itemize its statistics.

Opportunity for Attack

Currently, the A.C.C.C. chieftain is excitedly anticipating Evanston. He has said: "If the World Council comes to the United States, the whole movement will be exposed as never before. . . . Never, so far as we are concerned, has such an opportunity presented itself." The International Council is holding its "Third Plenary Congress" in Philadelphia August 3-12. In 1948 it arranged a similar "rival" meeting in Amsterdam immediately prior to the First Assembly of the World Council in the same city, hoping in this way to take full advantage of any confusion that might result. While the I.C.C.C.'s sideshow fizzled, it was able to obtain a hearing for its charges; e.g., that the ecumenical movement was "an ally with Russia in the struggle to undermine the capitalistic West." The fact that Orthodox bodies were participating in the Amsterdam assembly (which participation also, said McIntire, "ties the council in with Russia") was cited as proof that "the Protestant Reformation has been surrendered." He wrote a book on the Amsterdam assembly, *Modern Tower of Babel.*

The principal vehicle for the A.C.C.C.'s attacks on the World Council at the present moment is the prospective arrival of delegates from the iron curtain countries of Hungary and Czechoslovakia. Every Christian affiliated in any way with the ecumenical movement, warns McIntire, "is personally helping to hold up a platform . . . from which communist Josef Hromadka may preach Russia's gospel." Writing to President Eisenhower last autumn, he boldly threatened: "If our government admits these communists and communist propagandists to the United States, you as our president and the Republican party, the party in power, will be held responsible."

The success of the McIntire fringe in its attempts to create doubts and turmoil depends primarily on how well it is able to deceive the public. When the objective facts about this group are known, it is rendered harmless. All reputable groups and individuals have been repelled upon learning of the actual character of the American Council. Disillusioned denominations have withdrawn; dissatisfied individuals have turned away; disgusted donors have ceased to give. Some cannot abide the coarse sensationalism, based on untruth and half-truth. Others cannot condone the campaign of revenge, bitterness and hate. Still, the American Council continues to gain attention in some sections of the press. Why?

Sources of Publicity

This publicity comes from four main sources. First, some newspapers engaged in promoting disruption themselves pick up the charges promoted by McIntire's *Christian Beacon* (circulation, 22,000). There are a number of small publications of inconsequential prestige sponsored by the A.C.C.C.'s member denominations. A few other ineffective publications echo the McIntire line, though officially not affiliated with his self-styled "reformation."

Second, a few publications, fully aware of the false pretensions of the American Council, afford publicity to its charges for ulterior reasons. Certain Roman Catholic newspapers have been especially flagrant in this regard. *Our Sunday Visitor,* for example, the most widely circulated diocesan weekly in the United States, has highlighted the A.C.C.C.'s accusations so as to cast serious doubt on the loyalty of Protestant leaders generally—and especially on the loyalty of Bishop G. Bromley Oxnam, Dr. John A. Mackay, and others who have publicly challenged certain policies of the Church of Rome.

Third, publicity for the American Council also results from failure to probe its deceptive claims. In the past, this failure has led many a newspaper to accept these pretensions at face value and give A.C.C.C. releases front-page coverage. Moreover, lack of information on the actual character of this schismatic faction doubtless induced the *U. S. News & World Report,* for example, into quoting in full McIntire's "reply" to the letter of the Presbyterian General Council of last October 21.

Fourth, detailed reporting of Carl McIntire's activities can also serve his purposes. As a typical example, consider

a reference to him in the March 19 *New York Times,* a newspaper that is fully cognizant of the A.C.C.C.'s character. The story was headlined: "McIntire Censures Rival Church Group." Someone on the *Times'* staff apparently had fallen victim to the favorite A.C.C.C. line: that the American Council and the National Council compete.

References to the American Council as "fundamentalist" leads some readers to accept the false notion that the American Council is *the* fundamentalist council of churches—over against a rival "modernist" one. The truth is that nearly all fundamentalist leaders vigorously oppose the McIntire fringe, and the National Council is not modernist. Finally, the impression of importance is strengthened by reference to the "International Council of Churches" with no hint as to the insignificant size of its following or the Machiavellian methods it employs.

Fortunately, few Protestants lend their support to groups which, like the American Council, seek to foment baleful dissensions for no constructive purpose. Public media in this country, whether press, radio or pulpit, will do injury to Christianity and to America if they pay undue attention to this sort of agitation. They should understand that the disagreements which will characterize the discussions at Evanston reflect honest and legitimate differences of opinion—differences that have marked the Reformation since its genesis. They should know that such independence of thought lends strength to this movement. Ministers and laymen, of whatever persuasion, must experience a sense of complete freedom in expressing themselves in the spirit of Christian love and within the limits of common decency. Protestantism was born in rebellion against authoritarianism; and Protestants should never cease being Protestants. We must witness as individual believers to the truth as God has given us grace to understand it.

Emil Brunner in Japan

By James A. Scherer

AT SIXTY-FOUR, most theologians would be contemplating retirement. Not so Emil Brunner. After thirty years in the chair of systematic and practical theology at the University of Zurich, Dr. Brunner left behind a secure post and traveled halfway round the world to begin a new career. Japan's newly established International Christian University (at Mitaka, near Tokyo) asked him to become its professor of Christian ethics and philosophy. Actually the position involves far more.

Brunner's decision to accept the call was dictated by a sense of mission, which began to grow upon him following his first visit to Japan in 1949. At that time he was impressed by the potentialities of the Christian cause in Japan and by the country's strategic cultural importance, not only for the Far East but for all of Asia. In short, he felt the urgency of filling the ideological vacuum in Japan with a fresh and positive Christian witness, a witness that even at this late hour might tip the scales against totalitarianism.

A Professor's Missionary Strategy

Brunner did not conceive of his mission in the same terms in which most missionaries working in Japan think of theirs. He is attempting a Christian assault on the stronghold of Japanese intellectualism, particularly on secularism in the guise of pro-Marxism and nihilistic existentialism. For this encounter the accumulated riches of thirty years of theological inquiry, the thirty-odd volumes and treatises that have made his name a household word among pastors and theologians the world over, were of limited value, only a few of them having been translated into Japanese.

But the accumulated experience was valid, and with it Brunner set about fashioning a new set of tools. Like the Apostle Paul standing on Mars Hill, he faced the problem of proclaiming the good news of the gospel in a strange idiom, to people not only of a different culture but also conditioned by intellectual skepticism. His strategy in this situation is one that he had been developing in his last years at Zurich: he is asserting the cogency and relevance of the gospel by interpreting the gospel in terms of the Japanese intellectual's problems and those problems in terms of the gospel. He calls this the "interpenetration of the problems of everyday life with the message of the gospel, and of the message of the gospel with the problems of everyday life."

Though the peaceful campus of the International Christian University is the ostensible staging-ground for this campaign, Brunner has carried the offensive to college campus, public auditorium, church and seminary throughout the islands. His usual technique is an address followed by a period for direct questions and answers. It may be a series of lectures in a downtown church on the fundamentals of Christianity; or a public lecture on the basis of Christian hope or the Christian critique of communism; or again a devotional talk in observance of Religious Emphasis Week on some college campus.

But large meetings with spot questions and answers are not his only tactic. There is also the more reasoned and methodical presentation of the classroom. At Japan's famed Tokyo (formerly Imperial) University, Dr. Brunner taught a course in Christian existentialism, designed partly to counteract Sartre's atheistic existentialism, which has made suicides of innumerable Japanese university students. A seminar on "truth as encounter" that he is giving at Japan's largest divinity school, the Tokyo Union Theological Seminary, emphasizes the practical existential aspect of the Christian mission. The seminar is aimed directly at the typical Japanese pastor's tendency to barricade himself against the problems of life behind theological ramparts. This autumn Brunner is to give an extended lecture course entitled "Freedom and Justice in Society"

to which Tokyo-area colleges will be invited to send students. This course, to be held in a hall accommodating 250 in Shinjuku, scene of earlier pro-Communist demonstrations, will illustrate at its best Brunner's strategy of "interpenetrating" the problems of everyday life with the gospel message. One of the great Christian voices of this century will engage communism in open combat in an attempt to undercut its appeal for Japanese intellectuals.

Champion and Critic

To the 2,000-odd Protestant missionaries at work in Japan—most of them Americans—Brunner is at once friend and gadfly. "All of my theology is missionary theology," he once told me. (Century readers will remember his article, "Toward a Missionary Theology," in the July 6, 1949, issue.) He recently demonstrated his usefulness to the missionary cause by serving as the principal speaker at the Related Missionary Conference convened in April by the Kyodan (United Church of Christ). Between major addresses which provided vast stimulation for the 400 assembled conference members, he answered with impressive ease and clarity questions put to him on such subjects as beginning rural evangelism, dealing with Shinto and Buddhist competition to faith in the sole lordship of Christ, and relating Christian anthropology to the peculiar characteristics of Japanese culture.

But Brunner has also earned for himself the reputation of a gadfly, the sting of whose remarks has led some among us to reappraise traditional views about evangelism and the church. His favorite question on arriving in Japan, addressed to groups of missionaries and nationals alike, sought to uncover the reason for the virtual standstill that has marked Japanese Protestantism in the past fifty years.

Standard Methods Will Not Do

Brunner's own answer to that fretting question begins with a criticism of standard evangelistic methods. In Christian countries, he told an audience of Lutherans, preaching is the accepted method, but in Japan preaching cannot be used successfully because non-Christians do not come to church, or if they do they are unable to understand what is being said. The unevangelized can be reached, he maintains, only by meeting them on their own ground, and with their own problems, hopes and aspirations as the point of contact. If the traditional ritual and cultus of the church interfere with this encounter between secular man and the gospel, Brunner would exchange the customary worship service—in which he detects a chill and a formality that are inimical to even the honest inquiries of the secular intellectual—for the less prejudicial atmosphere of the camp ground, the retreat lodge, and the like. In place of preaching he would experiment with freer techniques, such as controlled Bible study for carefully screened vocational groups (physicians, engineers, and so on), with discussion directed toward the outlook and answering the problems common to such an interest group. Views like this, of course, are anathema to most circles in the Japanese church.

Brunner's second answer to his question is even more upsetting, however, for it goes straight past evangelistic methods to a critique of the very concept of "church." "The misunderstanding of the church," he told his Kyodan missionary conference listeners, in the presence of Kyodan Moderator Kozaki, "is precisely that there is nothing about an institution in the New Testament." There is only a people of God, he explained, a people gathered, called *ecclesia* in the New Testament; and these people possess institutions but *are not* an institution.

Undoubtedly the tensest moment of the conference came when Brunner, in answer to a direct question, indicated that if he were a Japanese he would very likely pass up the established church to associate himself with the Non-Church Group—the Mukyokai, an anti-institutional, highly self-conscious indigenous form of Christianity which springs from the personal influence of Kanzo Uchimura. Delegates came away from the session troubled and shaken, a condition which was only relieved when, that same evening, evangelistic missionaries serving under the Kyodan gave stirring testimony of the vitality of the Spirit's activity in the church.

Architect and Engineer of Unity?

Brunner makes no attempt to conceal his admiration of the nonchurch movement and his sympathy with the strong appeal it exercises among nationalistically minded intellectuals, who protest the foreign derivation of the institutional church by aligning themselves with the Non-Church Group. In that body, Brunner asserts, he finds genuine *ecclesia* and some of the best all-around Christians in Japan—influential lay Christians who conduct Bible study groups in their homes. (The movement has no membership in the usual sense and compiles no records, but adherents have been estimated at about 50,000.) On the other hand, Brunner is also aware of the limitations of the Mukyokai, particularly its lack of group organization for evangelism and its feudalistic, vertical structure of loyalty, in which a disciple gives exclusive allegiance to a single teacher. His own inclination is to work closely with both Church and Non-Church—taking account of the shortcomings on both sides—rather than with one against the other.

In Brunner's evangelistic strategy of the interpenetration of the gospel and the problems of life, one of his tactics is evidently a bridge-building operation between Church and Non-Church. Such a tactic, putting Non-Church into the Church and Church into the Non-Church, would vitalize the organizational structure of the one with the native appeal of the other. Future historians may well record that Emil Brunner, being the first Christian of sufficient stature to command the respect of both Church and Non-Church in Japan, became the architect of a new peace in Japanese Christianity that released the energy of a united witness and broke the evangelistic impasse of five decades. A greater service to the Kingdom of God in Japan is hardly conceivable. It would be a crowning achievement for a great theologian turned statesman.

One could not end a sketch of Brunner in Japan without mentioning his deep personal influence as counselor and friend, his easy accessibility on any subject, his closeness to his students and the loyalty so open an attitude engenders. Those who have had the experience of knowing Brunner in this intimate way cannot fail to be touched by the warmth of his personality. They will remember him as a great Christian as well as a great theologian.

AUGUST SURVEY OF BOOKS

Workout in Political Theory

AN INTRODUCTION TO POLITICAL PHILOSOPHY. *By A. R. M. Murray. Philosophical Library, $4.75.*

POLITICAL SCIENTISTS are generally agreed that a good knowledge of political theory is essential to a proper understanding of their field. They are not of one mind, however, as to what kind of political theory is to be preferred. A large and steadily growing group maintains that studying the history of political thought is much less profitable than concentrating on what is called "operational theory," the description in theoretical terms of the workings of contemporary political institutions. But the traditionalists are still strong enough in numbers and spirit to have some lively differences of opinion among themselves. One of these concerns the selection of the standpoint from which the development of political thought through the centuries is to be viewed—which aspect of the long and involved story is to be singled out for emphasis when all cannot be given equal attention in a single volume.

On this issue Dr. Murray, who is an extension lecturer in social philosophy at the University of London, takes the position of G. H. Sabine, of whose much longer *History of Political Thought* he makes generous mention. Following the lead given by Sabine, Murray concerns himself primarily with a somewhat technical problem of his profession, "the essentially philosophical question of the extent to which the moral assumptions made by political theories can be rationally justified" (p. vi) in the Kantian sense that *"a priori* thinking can by itself establish truths about the existing world" (p. 5). Like his mentor, he maintains that we can no longer rely on philosophy to give us by abstract reasoning knowledge of the world transcending "both in scope and certainty the discoveries of natural science" (p. 1). Reason must be recognized as being, in Hume's phrase, the slave of the passions, and its modern-day role is merely the "function of discovering and prescribing the most effective means by which the nonrational ends of government may be achieved" (p. 233).

Having thus clearly accepted the Humean thesis that moral truths cannot be rationally justified, the author, in this version of his extension lectures, runs rapidly through the familiar course from the Sophists and Plato to Mill and Marx. In less than 250 pages he manages—even so not without some repetitiousness—to discuss practically all the standard thinkers except Jean Bodin. He can, of course, say very little that is new in the summaries of their political thought. But because of his determination always to relate his interpretations to the difference of opinion between Hume and Kant and their followers he succeeds in putting his material in an interesting setting. The average American reader, presumably already familiar with Sabine's approach, might perhaps have preferred a somewhat more currently interesting emphasis—say an attempt to consider the comparative viability of totalitarian and democratic political institutions in conditions in any way resembling those of today. But if he wishes to brush up his philosophy and his history of political theory in one short workout, here is the opportunity. MARSHALL KNAPPEN.

Revelation as Unity

THE UNITY OF THE BIBLE. *By H. H. Rowley. Carey Kingsgate Press, Ltd., London, 15s.*

THAT the subject with which this book deals has recently become of considerable interest both in this country and abroad is shown by the fact that these lectures were first delivered twice in English colleges before their distinguished author was brought to the Southern Baptist Seminary to deliver the Julius Brown Gay series. After that, some of them were repeated at several other places in the United States and Canada.

Interest in the unity of the Bible has indeed now produced a rather extensive literature of its own. This new attitude is no doubt a reflection of the backward swing of the pendulum which during the last several decades had swung very far toward the atomistic diversity of the Scriptures. From various angles and presuppositions, scholars are now finding that this vast diversity, which even yet cannot be denied—nor would it be—does not obscure a deep unity which binds all the materials together. This insight has come somewhat in the sense of a new discovery. One is almost embarrassed with so many different strands of unity, which are interlaced through documents ranging so widely in respect to date of origin, culture, ideas, institutions, rites, language and literary style. When a writer approaches the matter from any of these points of view and finds unity, we seem to have evidence of the universality of the Bible.

Prof. Rowley's interest moves at the theological level. The unity which he finds is the revelation of ethical monotheism. From beginning to end it is God who takes the initiative and reveals himself to man; never is it a case of man discovering God. Rowley finds materials of different levels; some of the writers reach greater spiritual heights than others; primitive elements have to be left behind; but always the movement is toward a fuller revelation of the just and loving God, who finally completes his revelation in Christ and his cross. This unity includes all parts of the Bible, even the often scorned priestly documents making their contribution, along with the prophets and other writings. There is an interesting chapter on baptism and the Lord's Supper, which will be read with satisfaction by persons of a low-church frame of mind in particular.

The revelation which constitutes the chain of unity for Rowley is always manifested in a particular complex of a person and certain impersonal events. His Old Testament example is Moses and the exodus. God's revelation was in Moses, but just as definitely in certain related historical events which in themselves were beyond the power of Moses. In the New Testament the revelation is in Jesus, but also in his cross, which is equally important and was beyond the power of the man Jesus. This revelation as a complex of a person and certain impersonal events is the signature of God in the Bible.

The link which binds the New so clearly to the Old Testament is the way in which Jesus in himself and his cross was the fulfillment of the hope of the Suffering Servant. By the same token, postbiblical Judaism is disfranchised, since it rejected Jesus and has no fulfillment of this Suffering Servant hope of its own to offer.

This is a most rewarding book, but it hardly needs to be pointed out that some of its arguments are based on interpretations that could be challenged. Jews would feel that the book does not do justice to their interpretation of the Servant. They would reject the dilemma. From their point of view, Prof. Rowley's unity of the Old and New Testaments at once falls to the ground. A critical historian might well object to the treatment of the narratives of the exodus as sober historical fact, in view of the highly legendary nature of the materials. Can such an important superstructure rest on this foundation? A critic without the theological assumption might ask for the criteria by which revelation in each particular case is recognized. Critical analysis would seem to show that the deepest unity running through all the Bible is faith itself; that it was a sense of the reality of God which bound all the people of the Bible together. This is a fact which, I believe, cannot be successfully challenged.

S. VERNON MCCASLAND.

A Mediating Estimate

THE HISTORY AND CHARACTER OF CALVINISM. *By John T. McNeill. Oxford University Press, $6.00.*

DURING his brief Rhode Island sojourn Bishop George Berkeley, the idealistic philosopher, is reported by Walter Lowrie (who succeeded him years later in the same pulpit) to have startled his congregation on one occasion by saying: "Give the devil his due; after all, John Calvin was a great man!" Many others, before and after Berkeley, have thought of Calvin more as a shrewd and clever devil than as a great man. The Genevan Reformer had few of those likable—if they are likable—human failings and eccentricities which Luther possessed in such full measure, and that is perhaps why he has not inspired the creative imagination of his biographers and interpreters. His many detractors have written of him with venom and virulence; his sym-

pathetic advocates have been uniformly dull, boring and vapid. But the fact remains, Calvin *was* a great man, and in the revival of Reformation studies of recent years a full-dress rehearsal of his person, thought and influence has been too long delayed.

In Prof. McNeill's big book of 466 pages a valiant and largely successful attempt has been made to do for Calvin and Calvinism what has already been done for Luther and Lutheranism. A lifetime of historical research and teaching has obviously gone into this account, and his associates and friends and a whole generation of his former students will rejoice that Prof. McNeill has put his accumulated knowledge of the subject into a book that will certainly be *the* historical reference volume on Calvin in the English language for years to come. The author, for those who do not know, is the recently retired professor of church history at Union Theological Seminary in New York. A Canadian by birth and a Presbyterian, McNeill has also taught at Knox College, Toronto, and the University of Chicago. He has written many useful books on church history, the most recent being his *History of the Cure of Souls*.

"Calvinism," says the author in the preface, "has usually been discussed in an atmosphere of controversy." Controversy is, in the nature of the case, unavoidable, but McNeill makes it clear that he does not wish to add to it. He proposes rather to do two things: to give as full an account as possible of the historical situation relating to Calvin and Calvinism, and to moderate between the extremes of interpretation which have so distorted and beclouded this phase of the Reformation movement. It must be said that he succeeds in both objectives, though some may feel that in doing so he has unwittingly removed the barb from the sting of Calvinism and thus blunted its point.

By all odds the most important sections of this book are the ones dealing with the Zwinglian background and the biographical and historical discussions of Calvin in Geneva and Strasbourg. This is church history as it ought to be—scholarly, thorough, objectively critical, readable. An immense fund of information and research has been drawn upon to fill in the few scattered events which are common knowledge, such as Zwingli's dispute with Luther on the Lord's Supper, Calvin's religious and civic efforts in Geneva, and the unhappy Servetus affair. In these chapters, and to a somewhat lesser degree in the later sketches of the Calvinistic development, the full-orbed sweep of the Reformed (as distinguished from the Lutheran) tradition is given its proper place in the panorama of Reformation and modern church history. The later sections on Calvinism in France, the Netherlands, Germany, eastern Europe, Great Britain and America tend to become diffuse. It is perhaps too much to expect all this (in little more than a hundred pages) and the Reformation too!

The general reader (and may his tribe increase) will be grateful that in these historical sections the author has dispensed with the usual and discursive bibliographical baggage of footnotes and allusions to source materials. But the student and those who use this book as a reference volume may regret that something of McNeill's treasury of research has not been made available.

As regards the author's point of view in dealing with the controversial issues, he is moderate and calm, sympathetic yet critical. This is illustrated in his discussion of Calvin's "sudden conversion," the Servetus heresy trial, the personality of Calvin himself, the question of religious and political freedom, and the economic interpretation of Tawney and Weber. On Servetus, McNeill (who apparently did not have Roland Bainton's *Hunted Heretic* on hand at the time of writing) does not try to whitewash Calvin, but he points out that while Calvin was directly implicated he "had no power to burn or otherwise execute anybody" and, after the unanimous verdict of the Council had been enforced, wrote, "I never moved to have him punished with death." If, says McNeill, the example of those Calvinists who in 1903 erected an expiatory monument in Geneva were followed, "Europe would bristle with expiatory monuments." Yet the last word is that "admirers of Calvin must still look upon it [the Servetus case] with shame."

The least satisfactory part of McNeill's book, though it will be adequate for those who have no taste for the subject anyway, is the analysis and interpretation of Calvin's theology. Throughout the historical and biographical chapters we are repeatedly promised fuller discussions of the theological issues in a section set apart for that purpose. But the author seems to shy away from this intention, and the impression is left that the intricacies of theological debate are highly distasteful to him. Not too convincingly, he tells us that it is next to impossible to decide what the "dominant theme" of Calvin's theology was. He suggests three: the sovereignty of God, the doctrine of election, and the Bible as the Word of God. Yet he avoids discussing these to any extent and takes cover behind the disagreement of theologians. "Calvin formerly stirred debate because people agreed or disagreed with his teaching. Recently men have been in disagreement with regard to what his teaching was."

But Calvin's theology deserves more than such a brushing off or the perfunctory listing of the topics in the *Institutes*. McNeill makes it plain that he has little sympathy for either the older traditional interpreters or for the newer "Barthian" reinterpreters, as he would designate them. Something might have emerged, however, toward an understanding of the clue to Calvin if both these positions had been expounded. As it is, the author fails to introduce his readers to some of the most significant and provocative recent studies in Calvinist theology, such as Barth's and Brunner's discussion of double predestination, to mention only one point. McNeill appears to consider the doctrine of the sovereignty of God in a philosophical and metaphysical rather than in a redemptive and soteriological sense; he certainly misses the point of Calvin's view of Scripture by neglecting the "inner testimony of the Holy Spirit" and suggesting that Calvin "colors Old Testament passages with interpretations drawn from the Gospel"; he ignores altogether the crucial question about general revelation; and he fails to indicate the significance of the Holy Spirit as the transitional theological link between God's work of redemption in Christ and the Christian life and the church.

Discussions of these and other matters can, of course, be found elsewhere in contemporary theology, but it is a pity McNeill could not have devoted more attention to them. The book is long enough as it is, and very good for what it is, but unless the "spirit of Calvinism" is identified with living insight and truth as well as with historical contributions and influences, it will inevitably be associated with a chronicle of events more or less in the past rather than with a dynamic message for our own day.

HUGH THOMSON KERR, JR.

The Ethics of Spending

AMERICAN INCOME AND ITS USES. *By Elizabeth E. Hoyt and others. Harper, $4.00.*

THIS book is the fourth volume of a larger study of Christian ethics and economic life initiated in 1949 by the Federal (now National) Council of the Churches of Christ in America. It is a sometimes tedious but frequently rewarding and generally satisfying work.

The central problem to which the book is addressed is the manner in which the great increase in material wealth arising out of the technological revolution of the past two centuries in Western society should be distributed, and the form—in terms of concrete goods and services—that this increased wealth should take. The vital question is: Will we succumb to a crass and sensate materialism, or will we subject technology to our service in achieving a good life that will properly emphasize spiritual values and be in accordance with the Christian ethic of love?

The book is divided into three parts, each under the separate authorship of one or a team of professional economists and/or sociologists. In addition, there is a brief conclusion and commentary by a representative of the clergy, Dean Muelder of the Boston University school of theology.

In Part I, Prof. Hoyt is primarily concerned with the use or composition of income in terms of real goods and services—an area of economics which she feels has been sorely neglected but which offers a great potential in increased human welfare if scientific method is assiduously applied. She writes with keen perception and broad perspective, but, over-all, Part I seems to lack focus and cohesiveness.

In Part II Prof. Reid is concerned with the distribution of money income by various classes and subclasses of producers and

consumers in the economy. She provides an excellent summary of current statistical findings in the field of income distribution, and gives a penetrating analysis that underscores the high degree of relativity and arbitrariness in the current methods of constructing standards of living and measuring their cost. Although its scientific level is high, this section of the book is the one most lacking in ethical content. Neither, for better or for worse, is there reference to the work that has been done in recent years by economic theoreticians in the field of welfare economics.

In Part III Profs. McConnel and Hooks provide a nice blend of scientific method and ethical judgment in their analysis of the interaction of technological revolution and changing family structure. With their socio-historical analysis they neatly lay bare many of our current misconceptions about the social security problem as it relates to family life and forcefully indicate why the problem has wider scope today than heretofore.

In many respects the high point of the study from the standpoint of ethical and religious considerations is reached in the fine summary and conclusion by Dean Muelder. In this chapter the mutual contradictions among the several concepts of our American value system (freedom vs. security; distribution by need vs. distribution by productivity) are clearly brought to light. The impelling need for a calm, cautious and objective approach to the resolution of the ethical problems in distribution and use of income is convincingly developed.

In conclusion this book indicates the need for: (1) an intensification of scientific investigation in the field of income distribution and use; (2) the guidance of such investigation by a clearer realization of the ethical questions involved; and (3) the projection of scientific findings into the ethical arena, even when such findings are not wholly conclusive on objective grounds alone. The scientist, the philosopher and the theologian have too long gone their separate ways, to the detriment of them all.

JOHN P. OWEN.

Historical Spectrum

GREAT PROBLEMS IN EUROPEAN CIVILIZATION. *Edited by Kenneth M. Setton and Henry R. Winkler. Prentice-Hall, $7.65.*

THE prodigious effort necessary to master historical problems has led increasingly to the publication of summaries, condensations and compilations of excerpts from special works. By stressing selection this book avoids condensation and simplification in digest tradition. If one cannot arrange to explore carefully such subjects as the nature of Athenian democracy, papal origins, the emergence of appeasement, or communism as an international movement, he may profitably use this book. There he will find excerpts, with explanations, from documents and histories to illuminate these and other historical problems.

Planned chiefly to enrich college courses and to alert students to the prime fact that much historical thinking has not yet jelled, this book is in fact widely useful to clergymen and others interested in "great problems in European civilization." The section on Tiberius helps us, for example, to distinguish between kinds of historians and their histories; in the readings on the French Revolution we learn to distinguish between its principles and the actions and reactions actually taken during the revolution itself.

Introductions to most of the sixteen problems developed in this volume have a beclouding preference for dichotomies. As a historian, I more often find a spectrum of judgments rather than simple, antipodal contrasts. Recognizing the presumption of insisting unequivocally on inclusion or exclusion of any one item, I wonder why there are no excerpts from Castlereagh, Marx or Wilson. The contributors' preference for books over articles leads to the exclusion of some meaty materials. I think offhand how the section on Roman government might have benefited from Starr's article in the *American Historical Review* (1953) showing how the word *libertas* was emptied of its old republican meaning by Roman military dictators. The choice of editors and contributors suggests the old incongruity of selecting men who stress investigation to prepare texts for men who stress instruction and teach mostly non-specialized students.

Of the volume's sixteen major problems three are in religion ("The Triumph of Christianity," "Church and State in the Middle Ages," and "Protestant and Catholic"); four divisions of three other problems deal with religion also. In introducing the documents on the rise of the papacy, Prof. Setton holds that the question of papal authority is more dogma than history. The medieval section presents the investiture controversy in its robustness but says little about the highly relevant feudalization of the church. Here as elsewhere I often wondered about the ability of the book to stand alone; in fact, it needs the support of lectures or a matrix of preknown data. I am grateful for the inclusion of the *Dictatus Papae* and *Unam Sanctam* as I am also grateful for the linkage made between 16th century religious-political ideologies and our economic-political ideologies as dynamics of policy. The Reformation documents (on conversion, free will and authority), Protestant and Catholic, are well chosen, but two short selections about toleration, both from the little known Sebastian Castellio, are too few. This Europe-centered text appropriately could have carried selections on toleration from Roger Williams, who, after all, published much in England.

Preparing this review led me frequently into assent and dissent. Thus, the Congress of Vienna was more than "an attempt to restore Europe to its pre-Revolutionary and pre-Napoleonic status . . ." I like the dictum that our world is split ideologically three ways: democratic liberalism, communism, and fascism. I like too the presentation of history as problems rather than as certitude. Especially welcome was the discussion of municipal origins as a series of evolving interpretations. Individuals who prefer or need to read selected excerpts from histories will find this book informative, broadening and stimulating.

GARLAND DOWNUM.

Biblia Rarissima

RARE BIBLES: AN INTRODUCTION FOR COLLECTORS AND A DESCRIPTIVE CHECKLIST. *By Edwin A. R. Rumball-Petre. Duschnes, $6.00.*

RUMBALL-PETRE (pronounced "Peter") of Los Angeles is—or was until his lamented death on July 18—the rare-Bibles man *par excellence* for the English-speaking world. This unique and indispensable manual of his is given its distinctive character by a series of guide lists of rare Bibles. The lists are arranged for the assistance of individual bibliophiles and institutions who desire to make their Bible collections as useful as possible. In sequence these are the several classifications presented: Incunabula, Polyglots, English Bibles, American Imprints, Ancient Language Bibles, Modern Language Bibles (except English), Curiosa, and Miscellaneous Portions. The efficiency of this classification scheme is demonstrated by the bare minimum of cross reference required between the different series. The author makes lively and incisive comments on each item, and in his introductory remarks on the several lists presents considerations and perspectives important for relative evaluations of the Bibles recorded.

Comparing the present revised edition with the primary edition of 1938, certain omissions appear outstanding. Most conspicuous is the absence of facsimile pages from rare Bibles that enriched the first edition—an omission that enabled the publisher to keep the price of the volume reasonably low. Less regrettable is the omission of a considerable amount of text discussing the fluctuating monetary values assigned to rare Bibles. Fascinating as such phenomena are, any record of them becomes quickly outdated.

Neither the 1938 edition nor the present revision lists recent "modern speech" translations, such as the Moffatt Bible or the University of Chicago *Complete Bible*. The author affirms that "they have not yet become rare items for collectors." To the contrary, the reviewer's experience is that the most momentous of them are now in process of becoming just that.

Much more meaningful than the omissions are the additions to lists and text that characterize the revised volume. The check lists are enlarged by 10 per cent on the average. The number of Incunabula listed has been doubled and the number of Polyglots has been increased by one-half. In place of the paragraphs on shifting monetary values, we are given summary discussions of such matters as provenance, present location, the rationale of rarity, and the scholarly importance of critical editions.

Generously distributed through the guide lists are up-to-date bibliographical data of specific importance, and the well chosen bibliography at the end has also been brought up to date. Thus the 1954 edition of *Rare Bibles* has been rendered a considerably more useful guidebook than was its distinguished predecessor.

HAROLD R. WILLOUGHBY.

Chance, Love and Logic

AMERICAN THOUGHT: A CRITICAL SKETCH. *By Morris R. Cohen. Free Press, $5.00.*

IN his great work *Reason and Nature,* Morris Cohen offers "readers who have a predilection for conventional labels" the following description of his philosophical tastes and motives: "I am a rationalist in believing that reason is a genuine and significant phase of nature; but I am an irrationalist in insisting that nature contains more than reason. I am a mystic in holding that all words point to a realm of being deeper and wider than the words themselves. But I reject as vicious obscurantism all efforts to describe the indescribable." Cohen's commitment to philosophical independence is evidenced by the very apposition of his defining terms: rationalist and irrationalist, mystic and skeptic, idealist and materialist. And it is this admixture that is the special sign of the originality and insight with which his contributions to logic, the philosophy of science, history and jurisprudence are informed. It is also this creative imbalance which marks the importance of the "critical sketch" offered in the essays and notes just published under the title *American Thought.*

The first idea for a volume on American thought came to Cohen as early as 1926, and he worked on lectures and papers dealing with American science, history and philosophy as well as religion, economics and politics for a period of twenty years until his death in 1947. From the editorial foreword of Felix S. Cohen it appears that the author left a "vast conglomeration of essays and lecture notes on American thought" which remained to be molded into some kind of unity. The result is a volume of slightly more than 300 pages, covering a tremendous range of subjects and problems. There are chapters on American history, on scientific, economic and political thought, on legal thought, religion, aesthetics and "general philosophy." The chapters are of uneven and varying character and quality, and it is difficult to indicate or evaluate their content and focus by any simple formula. Perhaps it is possible, however, to state the central theme and unifying image of the fragments that comprise this work.

For Cohen, the invariant essence of the shifting perspectives of American history and politics, art, religion and philosophy is a pluralism that demands of an evolving culture a respect for tradition and continuity integrally bound to a radicalism of spirit which distrusts pomp and power, and revolts against intellectual as well as social injustice. The call is for a rigorous scrutiny of concepts in all disciplines and of the logic underlying all disciplines. The liberalism espoused by Cohen is found in a historical awareness of the forces of economic and political life in our society that must translate 18th and 19th century economic and juridical dogma into a just and responsible individualism. The search is for a philosophy of civilization that does not compromise the urgent reality of the person in history and, at the same time, does not turn away from what transcends the individual. The freedom of the person is rooted in his active agency in history and in his comprehension of the immutable conditions that illuminate his efforts. As Cohen writes: " . . . it impoverishes philosophy to minimize those cosmic interests which have always constituted its lifeblood. And our view of the human scene becomes narrow, unillumined, and passionate if we do not rise above its immediate urgency and see it in its cosmic roots and backgrounds."

If the strength of a philosophical fragment is sometimes its quick penetration where a less slender, more massive critique would not fit, it is also the case that its weakness is an inability to maintain its momentum and to solidify its gains. For this reason any estimate of this volume involves the unavoidable injustice of analyzing collected fragments. In general, however, it may be said that the most careful chapters are on legal thought and philosophy, whereas the weakest moments of the volume come in the chapter on aesthetics, especially with regard to literary criticism. As one would expect, there are repetitions and omissions. The author includes no note on the philosophy of Morris Cohen; yet what binds these fragments together as a positive achievement and what lends them status and significance is the image they give us of the mind of their author, a skeptical, gentle and incisive philosopher committed to the corresponding categories of chance, love and logic.

MAURICE NATANSON.

Books in Brief

THE CHRISTIAN HOPE AND THE TASK OF THE CHURCH. *Documents of the World Council of Churches. Harper, $5.00.* This volume contains (a) the full text of the final report of the advisory commission on the main theme of the Evanston assembly, "Christ—the Hope of the World," and (b) the preliminary papers, or "ecumenical surveys," prepared by special commissions for the six sections into which the assembly is to be organized. The report on the theme was printed in abridged form in The Christian Century of June 16. The editorial on the report, in the same issue, makes further discussion of it in this department unnecessary. Yet I cannot refrain from remarking that the learned theologians who drafted the document, in their laudable solicitude to recognize man's dependence on God and to make sin appear as dark and dangerous as it is, seem to this reader to have gone to untenable extremes in affirming man's inherent antipathy to God and righteousness. Only a mood of verbal self-flagellation could have led them to say (on their second page) that "all men and all nations without exception stand revealed as enemies of God, lovers not of truth but of the lie." Does the doctrine of total depravity have to be written so emphatically into a pronouncement that the World Council is expected to make its message to the world? The Toronto Statement of 1950 said that the council "cannot possibly become the instrument of one confession or school without losing its very *raison d'être.*" I say this Report does represent a school of theological thought, and one that can never be the basis of a united church. If we have to start with the presupposition that all men hate truth and love lies—and that would of course include the members of the Evanston assembly—there would be a dim prospect of any valuable result from its deliberations. The answer to this objection can easily be imagined, and just as easily answered.

METHODISM IN AMERICAN HISTORY. *By William Warren Sweet. Revised and enlarged edition. Abingdon, $5.00.* There is no better history of any American denomination than Sweet's *Methodism.* So much has happened since its first publication in 1933 that a new edition was needed. The principal change is the addition of a chapter covering the last two decades. In this the two great topics are the unification in 1939 and the very great contribution of Methodists to the ecumenical movement.

ELISHA KENT KANE AND THE SEAFARING FRONTIER. *By Jeanette Mirsky. Little, Brown, $3.00.* The Arctic frontier of mingled sea and ice was the scene of Kane's faring. He accompanied as doctor one expedition in search of survivors (there were none) of the Sir John Franklin party and was himself the commander of a second expedition. These were heroic enterprises in the strictest sense of the term. Kane seems to have been the first to discover that Americans and Europeans can adapt themselves to Arctic conditions and "live off of the land" if they have to. Kane was a marvelous person in several ways. One of the most remarkable things about him was that, being a delicate-looking little man with a heart ailment—so frail, indeed, that he abandoned the idea of becoming an engineer because that life would be too hard and instead studied medicine so that he could keep watch on his symptoms—he apparently developed an absolute fearlessness in the face of danger and plunged into activities of the most strenuous and perilous sort. His qualities of mind and character seem to have developed with his courage. He died, at 37, almost 100 years ago. Such a man deserves remembrance among America's great. (Not to be confused with Elisha E. Kane, author of *Gongorism,* about 1940, though some distant relationship may be suspected.) W.E.G.

NEWS of the CHRISTIAN WORLD

Differ on How To Meet Ruling

Kentucky Will Continue Segregation for Next Year—West Virginia Leaves Decision to Local Boards

HUNTINGTON, W. VA., July 19.—The Supreme Court's ruling that segregation in public schools is unconstitutional has produced varied reactions in this area. Kentucky's state board of education has advised local boards that since the court has not specified how and when the decision is to be implemented, the schools will operate for the 1954-55 term in accordance with the state law requiring segregated instruction. West Virginia's superintendent of public schools has instructed local boards to work out their own problems. A few northern counties have officially ended segregation, effective with the opening of school in September, but the majority of local boards are planning to continue segregation for the next term, with future action to be determined by the Supreme Court's final decree. The West Virginia board of education has opened the doors of the nine colleges it controls to qualified students of all races, effective immediately. West Virginia University, which has its own board of governors, is not affected by this step, but John G. Fox, state attorney general, has advised it to take similar action.

Presbyterians, U.S., Commend Council on Segregation

At its annual meeting in Charleston, the Presbyterian, U.S., synod of West Virginia officially commended the General Assembly's council on Christian relationships for its unequivocal stand on segregation. [See The Christian Century for June 16, p. 727.] It urged trustees of all institutions under its control to open their doors immediately to persons of all races. And it reaffirmed its traditional position that the standard for reception of members in the local church should be the scriptural basis of faith in Jesus Christ without reference to race. . . . Hugh D. Pickett, executive secretary of the West Virginia Baptist convention, urged in a recent issue of the convention journal that Baptist churches take the lead in eliminating racial segregation. He appealed to Baptists to exemplify the spirit of Christ and cooperate in making the necessary changes in the public school system to conform with the Supreme Court decision. . . . At its annual convention in Lexington the Woman's Society of Christian Service of the Kentucky Methodist conference unanimously ratified the new charter that the national W.S.C.S. has adopted providing that the organization's projects and institutions shall be open to all people regardless of racial or national background.

Kentucky Church-State Issue Awaits Court Decision

Attorneys for both sides in the church-state case in Kentucky have filed final briefs, and the issue awaits the court's decision. [See The Christian Century for May 26, p. 653.] Representing the plaintiffs, Eugene Siler, a Baptist, cited recent state supreme court decisions in Missouri and New York outlawing Roman Catholic nuns as teachers in public schools. He admitted that nuns may be good teachers, but insisted that their foremost duty is promotion of their faith and church. For the defendants, M. B. Holifield, assistant attorney general and also a Baptist, argued that it would be a form of persecution to deprive nuns of the right to teach in public schools solely because of their garb, which he said "is not necessarily sectarian."

Former Atomic Scientist Urges Deep Christian Commitment

Delegates to the annual convention of the Protestant Episcopal diocese of Kentucky, meeting in Louisville, were told by Edward McCrady, vice-chancellor of the denomination's University of the South at Sewanee, Tenn., that for the first time man has the capacity to make this earth uninhabitable. Formerly chief of the biology division of the atomic energy plant at Oak Ridge, Tenn., Dr. McCrady declared that unless Christianity can be revitalized there is no prospect for the survival of civilization. He said he wished a "substantial number" of Christians were as deeply committed to their faith as the millions of Communists are to theirs.

Presbyterian, U.S., U.S.A., Campus Workers Meet

Some 170 college and university pastors and other Christian workers who serve 400,000 Presbyterian students across the nation gathered at Centre College, Danville, Ky., recently for the annual campus Christian life conference sponsored jointly by the Presbyterian churches, U.S. and U.S.A. They heard Charles B. Templeton, newly appointed secretary of the Presbyterian, U.S.A., division of evangelism, declare that an evangelist must not attempt to "coerce" people into committing their lives to Christ. He deplored the "emotional excesses into which evangelism often falls," but said that "bad evangelism does not invalidate evangelism." Various leaders of student work in the two denominations addressed the conference, purpose of which was "training, policy-making and inspiration."

And So Forth

Glenn Cunningham, famous miler of the 1930s, has been speaking at West Virginia high schools under auspices of the state temperance league, urging students to practice total abstinence and to resist the influence of attractive alcoholic beverage advertising.

A feature of the four-day convention at Paris of Kentucky's Disciples of Christ was observance of the 150th anniversary of the founding of the denomination at near-by Cane Ridge.

At its annual meeting in Charleston the West Virginia Methodist conference launched a vigorous campaign against all forms of commercialized gambling, advocated abolition of capital punishment, raised the minimum salary of its ministers from $1,650 to $2,400, and laid plans to concentrate during the coming year on increasing membership in rural churches.

J. MAURICE TRIMMER.

Women Get Nod Of Dutch Synod

Proposal That All Church Offices Be Opened to Them Now Goes to Presbyteries for Study

BEVERWYK, HOLLAND, July 14.—By a vote of 32-18, the General Synod of the Dutch Reformed Church has recorded its conviction that women should be eligible for all church offices. And of the 18 members who voted "nay," 5 were in favor of opening the office of deacon to women, and 1 would have them eligible for appointment as deacons or elders, but not as ministers. The proposal will now be sent to the presbyteries and provincial synods for consideration. The final vote will be taken next year in the General Synod. The majority of the synod's members based their decision on the New Testament thesis that "in Christ there is neither male nor female." Whether the decision might affect the church's ecumenical relations did, however, have considerable place in the debate.

Bishops Call for Roman Catholic 'Segregation'

Roman Catholic "segregation" is advocated in a 47-page pamphlet, *The Catholic in the Public Life of This Time,* issued by the Netherlands bishops. In it the bishops forbid Dutch Catholics to be members of non-Catholic organizations which deal with social, cultural or political matters, particularly those with "socialistic or communistic" taint. They also forbid Catholics to read socialistic papers or to listen to "broadcasts of socialistic origin." The main theme of the pamphlet is the duty of Roman Catholics to "integrate public life into a Christian perspective," which the bishops say they can accomplish only by belonging to specifically Roman Catholic organizations, leaving it to the heads of those organizations to arrange such cooperation with other groups as they deem advisable. An illogical exception is that the bishops do not proscribe membership in the Labor party, although they say they are "anxious" about such membership. Observers conclude that the exception was made because so many Roman Catholics are already members of that party or vote for its candidates.

Press Terms Action Violation Of Political Freedom

Though the pamphlet is addressed only to faithful Roman Catholics it has evoked strong reactions in the secular press and among the labor unions, the political parties and other groups. The liberal press points out that no one would have objected if our Catholic political party had issued a warning to its members not to join other parties, but that the bishops' statement constitutes coercive action by the church in the political field. As such, says the press, it is an attempt by "indirect constraint upon conscience" to limit the political freedom of the nearly two-fifths of our people who are Roman Catholics. Whether the bishops' proscription will

weaken the present cooperation between the Catholic and Labor parties in the government remains to be seen.

Protestants, Catholics Join in Commemorating St. Boniface

The 1,200th anniversary of the death of St. Boniface was celebrated June 5 in a national meeting of remembrance at the site of his martyrdom—Dokkum, in the province of Friesland. Present were Queen Juliana; Pres. H. J. F. Wesseldijk of the Dutch Reformed Church; Bishop R. T. Mortimer of Exeter (Anglican); Roman Catholic Archbishop Wilhelm Kastell of Mainz, Germany; Msgr. Paolo Giobbe, papal nuncio to the Netherlands; and many other clergy and laymen from various churches. The influence of Boniface as a missionary and organizer of churches, as a man who dreamed of European unity and laid the foundation for the synonymity of Christianity and Europe was stressed in addresses by Prof. J. H. Bavinck of the Gereformeerde Church, Prof. J. N. Bakhuizen van den Brink of the Dutch Reformed Church, and Prof. W. Asselbergs (Roman Catholic).

Netherlands Bible Society Celebrates Anniversary

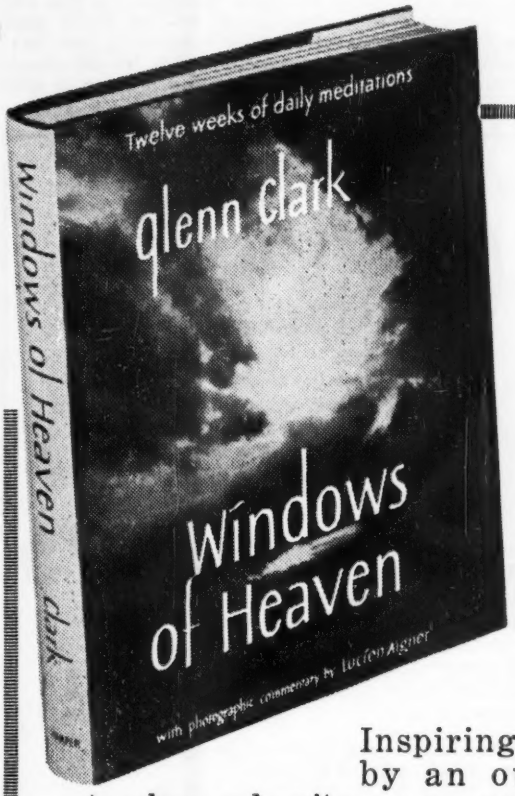
On June 16, 7,000 people gathered in the Hague to celebrate the 150th anniversary of the British and Foreign Bible Society and the 140th of the Netherlands Bible Society. Representatives of Bible societies in 14 other countries, as well as Queen Juliana, attended. W. J. Platt, secretary of the British and Foreign society, received as a jubilee gift the name and address of the 150,000th member of the Netherlands society. Our society had reached the membership goal set for the event; in fact, on June 15 the list stood at 152,007. The report on the Netherlands society's activities for 1953 showed considerable progress. The budget mounted to over 1 million guilders (about $265,000), the sale of Bibles to more than 130,000. Several new translations were made, particularly in the Indonesian language. Indonesia now has its own Bible society, and it is cooperating effectively with ours. As a new project the Netherlands society has accepted responsibility for translating and editing the Bible for the French mission in the Cameroons, in Africa.

Billy Graham Addresses 40,000 in Amsterdam

On June 23 Billy Graham came to Amsterdam for a one-day stay in the course of his European crusade. In the afternoon he spoke (on evangelism) in a Lutheran church crowded to the doors with ministers, seminarians and laymen. In the evening he addressed 40,000 persons in the Amsterdam stadium; some 800 decision cards were signed. It was the greatest religious meeting ever held here. Opinions of his work and method differed greatly. Many of our people are grateful to Graham for coming; they say to the critics: "Pray that *you* may find another method to reach 40,000 people!"

And So Forth

This year 580 Dutch Reformed students were enrolled in the theological departments of the universities of Amsterdam, Groningen, Leiden and Utrecht. This was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30 fewer than in the previous year. Of those enrolled, 38 were women.

Last Sunday Princess Irene, second daughter of Queen Juliana, opened with a silver key the new building for the Dutch Reformed Church in London, which has served the Dutch community in that city since 1550. The old building, on the same site, was destroyed by bombs in 1940. Princess Irene was baptized in the old church while the royal family was living in exile in London.

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Churches' Center To Serve Indians

Oklahoma City Council Will Cooperate in Venture to Help Those Newly Arrived from Rural Areas

OKLAHOMA CITY, July 20.—The Oklahoma City council of churches and the Indian Fireside Group are to cooperate in sponsoring an Indian center in this city. Its purpose will be to provide fellowship, helpful service and community integration for the many Indians who come here from the rural areas. Many of them arrive with little or no academic training, often without funds and with no place to go for help. Such a project as is proposed, under Christian auspices, has long been needed. When the center is ready for full-time operation Philip Frazier, who serves the Friends Mission at Hominy, Okla., will come to Oklahoma City to direct the program.

Brotherhood Emphasis Expected To Ease Nonsegregation Issue

"Brotherhood" is rapidly changing from a word to a reality in the southwest, which more and more is becoming a melting pot of people from various sections of the nation and from many countries. The spirit of cooperation in church groups, and now in the public schools, is evident and encouraging. Brotherhood Week emphasis, promoted by the National Council of Christians and Jews, spread over a two-month period in the spring. During that time brotherhood programs were sponsored at 71 service clubs and at 27 community and P.-T.A. meetings, before 44 college groups, at 69 high school assemblies, and on 4 army posts. Total voluntary attendance was 72,791. In addition, the brotherhood emphasis was stressed on 34 radio programs beamed throughout the southwest, and 128 newspaper articles dealt with brotherhood and interracial and interfaith understanding. It is expected that all this will work to prevent the Supreme Court's ruling on segregation in public schools from being met with as much discussion and from raising as many problems in the southwest as in certain other areas.

Tape Recording Hobby Becomes Layman's 'Ministry'

A project that began as a hobby for Charles Hoefle, Oklahoma City layman, has turned into a vocation and, as he calls it, a "ministry." Hoefle, who was in the insurance business for 25 years, became interested in tape-recording some of the "great spiritual voices" of the day. He found it such a fascinating and time-consuming project that he retired from his business to devote full time to it. He makes tape recordings of inspirational messages when they are given, complete with audience participation. These he transfers to phonograph discs, wire or tape and offers them for rent or sale. He now gives all his time to Spiritual Recordings Unlimited, turning over income above operating costs to religious projects. So far Hoefle's most prized recording is that (on tape) of the entire series of messages delivered during a week at Wichita Falls, Tex., by Leslie D.

Weatherhead, minister of City Temple, London.

Hold First Christian World Mission in Southwest

The Conference on the Christian World Mission sponsored by the National Council of Churches at Mount Sequoyah near Fayetteville, Ark., June 12-18 was the first such venture in the southwest. Delegates to the mission, which was interdenominational and interracial, came from Arkansas, Illinois, Kansas, Louisiana, Missouri, Oklahoma and Texas. Central topics of discussion were this year's major themes for mission study in the nation's Protestant churches: "The City and the Church" and "India, Pakistan and Ceylon." Among the leaders were Russell Stevenson and Karl Quimby of New York, Canon Max Warren of England, Bishop Willis T. King of New Orleans, Mrs. James M. Evans of the National Council's general department of United Church Women, and this correspondent. Guy C. Tetirick, executive secretary of the Tulsa council of churches, served as dean.

Tulsa, Oklahoma City Sponsor Mental Health Institutes

One-day institutes on mental health were sponsored this year in Tulsa and Oklahoma City by the councils of churches there in cooperation with other professional organizations. Guest speakers were Rollin Fairbanks of Boston, director of the annual Institutes of Pastoral Care at various hospitals; Dr. Don P. Morris, professor of psychiatry and mental health at the University of Illinois; Mrs. Jennie Zetland, chairman of the family welfare committee of the Chicago welfare council; and Opal Boston of Indianapolis, president of the National Association of School Social Workers.

And So Forth

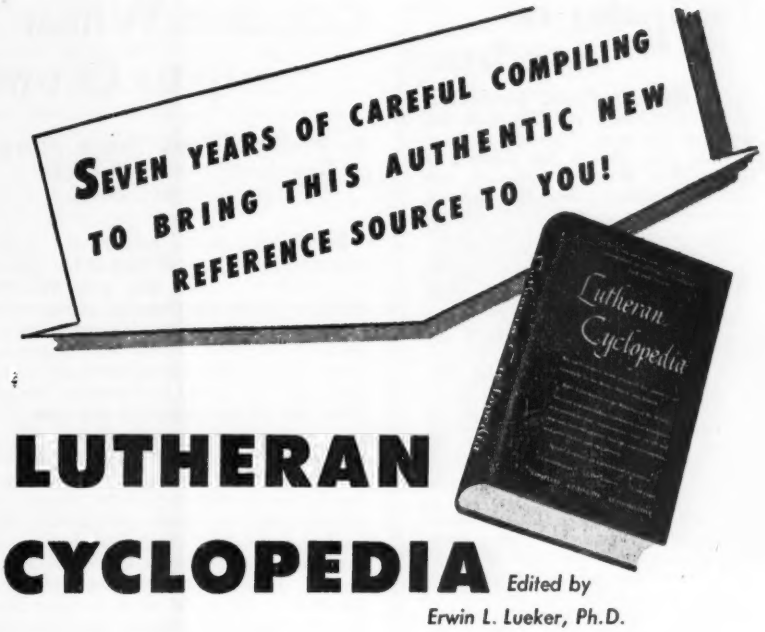
"Approved Unto God" was the theme of this year's two-day assembly of United Church Women of Oklahoma, held at Okmulgee with First Christian Church as host. Keynote speaker was Mrs. Emory Ross, director of public relations for the National Council of Churches' general department of United Church Women. Mrs. Harry Adams of Enid was elected president for 1954-55.

Oklahoma City University (Methodist) graduated the largest class in its history this spring—195. Oklahoma Baptist University at Shawnee graduated 165 at its 40th commencement May 29. John W. Raley has just completed his 20th year as the president of that university.

Interdenominational Protestant services are being held on Sunday evenings at Skelly stadium in Tulsa. Local ministers give messages at the informal meetings, which are labeled "Tulsa's Union Starlight Services." J. CLYDE WHEELER.

Reissue Amsterdam Film

In conjunction with the Second Assembly of the World Council of Churches, the 30-minute 16 mm. sound film "World Council of Churches, Amsterdam—1948" is being reissued. It may be rented at $8 per showing or purchased for $65. Address Religion Department, United World Films, 1445 Park Ave., New York 29.



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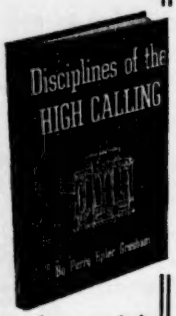

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Canadian Wheat Surplus Grows

As Stockpiles Mount, Prairie Farmers Hope for Plan to Reach Needy—Protest Baptist 'Entry'

SASKATOON, SASK., July 15.—A major concern of prairie Canadians is the sale of our wheat at a price that will meet the rising costs of production. According to the bureau of statistics, Canada's unsold wheat stockpile on June 1 stood at 614,500,000 bushels—about the equivalent of last year's total production and 158,300,000 bushels more than at the same date last year. Our exports under the International Wheat Agreement totaled 87,893,000 bushels in the period Aug. 1, 1953-June 22, 1954—just a trifle more than half the 163,231,000 bushel export set for the year ending July 31. In spite of this decline, Canada has held her share of the wheat market. Shipments in the 10-month period represented 39.8 per cent of the world market, down from 43.7 per cent in the previous year. The U.S. share dropped to 32.4 per cent from 41.1 and Australia's to 10 from 12.4, while Argentina's rose from 2.8 to 17.9. A large carryover puts a strain on the Canadian wheat board and the I.W.A., and brings out advocates of a return to the "open market." This view is rejected, however, by the mass of prairie farmers, who have learned from bitter experience that the solution does not lie in wheat sales at "sawdust" prices, but in orderly marketing and long-term trade policies that will build up the consuming power of depleted areas overseas.

Surpluses Disturb the Christian Conscience

Meantime, the sensitive Christian conscience cannot escape uneasiness. While our present surpluses are an asset against the day of scarcity, Canadians do not want to be guilty of hoarding. Recognizing that there are limitations on what favored nations can do for the "have-nots," our people are ready for a plan that, while consistent with the requirements of normal trade, would put some of our unsalable surpluses into hungry mouths. According to Prime Minister St. Laurent, Canada has already contributed $76.6 million to the Colombo Commonwealth Plan, has given $1.5 million to the U.N. Technical Assistance Program in 1954, and has paid in full its pledge of $6,904,762 to the U.N. Korean Reconstruction Agency. Canadian church and voluntary agencies have raised generous sums for overseas relief. Even so, it is generally felt that we ought to do far more.

Baptists Object to Any S.B.C. Penetration

The Baptist Union of Western Canada at its annual convention here in June recorded a protest against the policy of penetration into Canada by the Southern Baptist Convention. Such a move, said the union, could only weaken relationships between the Baptists of Canada and the Southern Baptists and make it increasingly difficult "to build a truly indigenous Canadian Baptist cause with Canadian educational and missionary institutions." The union reported gains in evangelism, and decided to hold institutes for training younger clergy in marriage counseling.

Manitoba to Investigate Alcohol Problem

John Bracken, former premier of Manitoba, is chaiman of a five-member commission set up by the provincial government to investigate the whole question of the manufacture, distribution, control and use of beverage alcohol in the province. This is the government's answer to pressure from certain groups for a relaxing of Manitoba's liquor laws. Public hearings are now in progress. The commission will also investigate methods of liquor control employed in other parts of Canada and in the United States. Its reports and findings are not likely to be available for some time. Meanwhile, our two great railway systems —Canadian Pacific and Canadian National —are pressing for the right to sell alcoholic beverages on their transcontinental trains. This is already permitted in Nova Scotia, Quebec and British Columbia, and a recent application for the same privilege in Ontario has been approved. This leaves the prairie provinces as the main roadblock to a blanket coverage.

Two Provinces to Celebrate Golden Jubilees

In 1955 Saskatchewan and Alberta will celebrate the golden jubilee of their founding as self-governing provinces within confederation. Extensive preparations are being made by both governments for elaborate celebrations, and local communities are being encouraged to recall their history and print the stories for permanent record. In this way a notable addition to Canadiana will be made. Churches likewise are looking to the "rock whence they were hewn." While Robert Rundle came to Fort Edmonton in 1840 for work among the Indians, and James Nisbet reached what is now Prince Albert in 1866 for the same purpose, organized church life on the open prairies dates largely from the coming of the railway in 1882. Recently this correspondent preached in Huron Church, a country point near Moose Jaw, which has had a continuous life since 1883.

And So Forth

Charles B. Templeton conducted a two-week mission in Vancouver in June under United Church auspices. Over 100,000 attended the meetings.

Western United Church conferences were led in devotions this year by noted preachers. The British Columbia meeting at Victoria had Bishop Gerald Kennedy; Alberta sessions at Banff had John Short of St. George's, Toronto; Saskatchewan and Manitoba were addresed in successive weeks by G. G. D. Kilpatrick of United Theological College, Montreal. George Dorey and W. G. Berry represented the denomination's Toronto offices.

Emmanuel College (Anglican) at Saskatoon celebrated the 75th anniversary of its founding by announcing that it was cutting financial ties with the "Old Land," and after September will be "on its own" as a Canadian and western institution.

Hugh Saunderson, with a family background steeped in religion and education, has been named president of the University of Manitoba. HOMER R. LANE.

Tucson Agencies Succor Papagos

Association Will Improve Conditions on Reservation—New Mexicans Join in Services to Navajos

TUCSON, ARIZ., July 19.—As the result of a meeting of representatives of 30 local community organizations here late in May, an association for Papago affairs has been formed. It will seek to provide for the Indians on the near-by Papago reservation better medical facilities, integration into community life, understanding between members of the tribe and other citizens, and more and better schools. Those who attended the May meeting were appalled to learn that there are no hospital and only two resident doctors on the Connecticut-size reservation, where 7,800 persons live in 73 widely scattered and all but inaccessible villages. Among those active in the new association are members of local dental and medical associations, public and parochial school groups, Protestant and Jewish women's groups, the woman's club, the chamber of commerce, the American Legion, the Urban League, the University of Arizona's department of anthropology and the U.S. Indian service. Already Tucson dentists have offered to set up a clinic, the Red Cross has enabled five Papagos to attend a series of first-aid classes so they can instruct others, and churches have volunteered to furnish shelters for overnight accommodation of Papagos who come to the headquarters at Sells to visit the clinic or transact business.

New Agency Gives Aid to Navajos

The new Navajo Missions, Inc., of Farmington, N. M., is making rapid progress among the Navajos in the fields of health, missionary work and care of orphans. Two buildings have been erected with funds given by interested persons and labor contributed by men from eight states. Rev. Jack Drake heads the organization, which has on its board representatives of Baptist, Christian Missionary Alliance, Congregational and Presbyterian churches. Orphaned Indian children are often forced to serve as shepherds. Their condition is little better than slavery; they have no access to education or other opportunities. The death rate is high, the need great.

Arizona Baptist Convention Crosses State Lines

Ten years after it first reached over the state line to extend its fellowship to a Baptist congregation in southern Utah, the Southern Baptist general convention of Arizona now extends to the Canadian border and covers an area three times the size of Texas. Seventy-four churches in Colorado, the Dakotas, Idaho, Montana, Nevada, Utah and Wyoming now cooperate with the Arizona group, which itself has 103 congregations.

Tucson's Sunday Evening Forum Is Popular

Tucson's Sunday evening forum has just completed the most successful year in its 12-year history, with total attendance for the 32 programs well above 50,000. The $20,000 operational budget was met by donations from the patron group and contributions made at each lecture. A questionnaire submitted to the city's winter visitors showed that the forum ranked second only to the annual rodeo in popularity as a tourist attraction. The forum is sponsored by the Catalina Methodist Church, with Mary Jeffries as director.

Hold 15th 'Cowmen's Camp Meeting'

The 15th annual nondenominational "cowmen's camp meeting" at Nogal Mesa, N. M., was held July 14-18. Ralph Hall, a Sunday school missionary, has been a main promoter of the event through the years, and attendance is drawn from a wide area. There are now on the grounds a permanent assembly hall, modern kitchen and dining hall. Camp is made under the junipers. One huge old juniper is the meeting place for "men only" prayer groups; it is known affectionately as the "prayer tree." The men do all the cooking and serve the meals cowboy style.

Protests Acceptance of Teacher's Resignation on Dancing Issue

A school system's insistence that its employees countenance dancing has been termed a violation of religious liberty by Editor Lewis A. Myers of the (Southern) *Baptist New Mexican*. Writing of the resignation of Josephine Branton from the Santa Fe public schools, Dr. Myers declared: "The basis of her resignation was given to the board as 'objection to dancing.' We feel that the board should not have accepted the resignation, since the young lady made it clear that her objections were religiously based."

Personnel Notes

Lawrence B. Ford began his work as executive secretary of the Tucson council of churches July 1. Ford, who served American Baptist congregations in the Pittsburgh area for 38 years, brings new vigor to a council which thus far has been dependent on the marginal volunteer time of interested ministers and laymen. . . . William Koch, Jr., who has been teaching community organization and group work at Springfield College in Massachusetts, is to become supervisor of migrant work for Arizona Sept. 1. . . . William H. Hobbs, formerly of Phoenix, is the new minister of Tucson's First Methodist Church, succeeding Richard J. Dunlap, who was recently transferred to Alhambra, Calif. . . . H. F. Hancox is chairman of the new Phoenix council of the Arizona adult education association. The association plans to establish other local councils to coordinate and publicize adult educational opportunities, including religious education programs.

And So Forth

Bishop Arthur B. Kinsolving II drew on Charles Clayton Morrison's volume *The Unfinished Reformation* in the six lectures on the ecumenical movement he gave at the annual family conference of the Protestant Episcopal missionary diocese of Arizona.

Without waiting for a "lead" from the Southern Baptist Convention at its annual sessions in St. Louis, the *Baptist New Mexican* hailed the Supreme Court's ruling against segregation in public schools as "long overdue."

Racial segregation in the Winslow, Ariz., municipal swimming pool was discontinued

The Hoover Foundation Lectures on Church Unity

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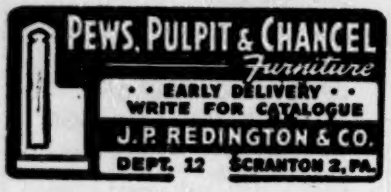

by order of the city council early in June. This action was followed by dismissal of the suit recently brought against the city by the Spanish-American alliance and others. (See The Christian Century for Feb. 10, p. 188.)

The report in this column in the issue of June 9, p. 717, concerning the change of name of the Desert Mission at Phoenix was misleading, Supt. H. F. Hancox reports. The name of the mission remains the same; it is the hospital only which now bears the name of its chief donor, John C. Lincoln.

The National Council of Churches' general department of United Church Women is sponsoring a tour of missions in New Mexico and Arizona in September. Applications are being accepted at the department's headquarters at 156 Fifth Ave., New York.

Arizona now has eight local united churchwomen's councils.

Attendances of 3,000 are not unusual at the summer Sunday evening services sponsored at the Encanto park band shell by the Phoenix council of churches of Christ. Ministers and choral groups from the cooperating churches provide the sermons and music. Each service is followed by a religious film.

HAROLD L. LUNGER.

CHURCHES IN SERIOUS INTELLECTUAL POSITION

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

To a considerable extent organized religion in this country consists of churches that are served by graduates of progressive divinity schools in line with scientific Biblical scholarship—Presbyterian, Episcopalian, Congregational, Baptist, Methodist, etc. If the progressive churches were compelled by some arbitrary decree to accept the services of clergymen trained in old-time orthodoxy or fundamentalism, they would then recognize more clearly than they do now their vital intellectual obligations to the progressive seminaries. Since both types of church (progressive and orthodox) adhere to exactly the same ethical standards, this fact emphasizes that the difference between them is not moral but intellectual; and it brings out even more definitely the obligations of progressive churches to the divinity schools that fill their pulpits.

Our young people, in high school and college, are given scholarly instruction in the history of many nations; but they are deprived of equal access to what modern scholars have discovered about the history of the ancient Hebrew nation. Our educational regime includes a deadly academic ban against Hebrew history. The obligations of progressive churches to the liberal seminaries could be partly met by establishing advanced classes, based upon modern Biblical scholarship, led by the best local talent obtainable, and open to high school and college students, as well as interested adults. Such classes would be an occasion for frequent "copy" to newspapers regarding topics discussed; and this again would be a means of attracting religiously inclined outsiders.—Suggestions will be found in a bulletin which will be sent to you free on receipt of a three cent stamp to cover postage.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

Kirchentag Held In Soviet Zone

Great German Protestant Lay Congress Attended by Huge Crowds—10,000 Come from the West

EAST GERMANY, July 14.—No one could deny that the great German Protestant Kirchentag (church rally), held in Leipzig for five days ending Sunday, was a success. Addressing the final meeting, attended by over 300,000 in the Rosenthal meadow near the city, Bishop Dibelius declared that this had been the most impressive, the liveliest, and all in all the greatest of the *Kirchentage* of the past five years. And for the first time it was held in East Germany!

It had been anticipated that there would be difficulties, and there were. Before the Soviet authorities would give permission for the rally to be held, Pres. Reinold von Thadden had to promise that no one would speak against the "peace policies" of the East German government or in favor of Bonn politics. Permission was given, then withheld, then given again after Thadden assured authorities that the rally has always been a *church* affair, and would be so this year.

Discussion Is Free

This did not mean, however, that no words of criticism were heard. For instance, after the poet Johannes R. Becher, in charge of educational and cultural affairs in the Soviet zone, had given a speech at a public meeting on the reunification of Germany, there was discussion in which criticism was voiced not only of Becher but also of certain measures taken in regard to religion and culture by East zone authorities.

"Rejoicing in Hope" was the theme of the Kirchentag. Each day began with the people assembled in the various Leipzig churches and in the huge Leipzig fair halls, of which the largest holds 10,000. There they studied a chapter of Revelation as it bears on the theme. Later they met in six working groups for lectures and discussions led by professors of theology. Afternoons were given over to religious concerts, films and plays—more than 200 of them during the five days. So great was the interest in these presentations that many people who tried to obtain admission tickets were unable to do so.

Music Everywhere

As was to be expected in Leipzig, the music of the Kirchentag was of high quality. The city's St. Thomas choir sought again to prove that it has no peer in Germany, but the Dresden Kreuzchor was almost its equal. Trumpet choirs, beloved of German churchmen, were a feature of the special services and particularly of the final rally in Rosenthal meadow. Thousands participated in these concerts. Organ recitals attracted huge crowds. Before the lectures, and when the discussions palled, there were periods of singing in which thousands and ten thousands joined in hymns old and new.

Almost all the German Protestant bishops were present. They preached at the separate services and at the final rally. At the

opening service, attended by 75,000 in city hall square, Bishops Lilje of Hannover and Gottfried Noth of Saxony and Pres. von Thadden gave the addresses.

The wide variety of political loyalties in divided Germany was indicated by the identity of prominent guests: Pres. Dieckmann of the East German parliament; Otto Nuschke, head of the East zone Christian Democrats, who are closely allied with the Communists; Pres. Ehlers of the West German Bundestag and several deputies from that parliament. All attended the reception given by the mayor of Leipzig. Among the ecumenical guests those from the West outnumbered those from the East. Greetings were read from the Lutheran World Federation, the World Council of Churches and the Roman Catholic communities in both East and West Germany.

East, West Meet Again

At least 10,000 people came to the assembly from the West zone. This was a wonderful opportunity for relatives and friends who had been separated for years to meet again, to talk together about current events, and to set aright rumors each had heard about conditions under which the other must live. In Germany today, Westerners and Easterners scarcely speak the same language politically, culturally and socially. Yet in the church, despite misunderstandings, all are one in faith and love.

For the most part, East German authorities kept their word not to interfere with proceedings. At the last moment, even the huge Soviet fair hall was made available for meetings. Delegates were served their noon meal in the Chinese hall on the fairgrounds. There also guests from outside East Germany were issued their portions of bread and sausage for supper and breakfast. The red flags which normally hang side by side with the black, red and gold German banners had been removed from the two city halls and replaced by church flags. Press and radio were busy reporting the religious events taking place.

Hospitality Despite Difficulties

The people of Leipzig had been hard put to it to make physical arrangements for the rally—to find places for the huge meetings, to provide food and lodging for the 100,000 who came from outside the city for the festivities. Paper could be obtained for only 200,000 of the needed 400,000 copies of the daily journal.

If one were to voice a criticism of the proceedings, it would be that there were too many learned men on the program; the majority of the people listening to them were unaccustomed to following heavy theological dissertations. The Kirchentag is a *lay* movement, and it would seem that if this theological emphasis continues it will cease to be that. And even some of the lay men and women who spoke at Leipzig revealed by their emphases that they have been so long in church work that they can no longer be considered *real* laymen.

GERMANICUS.

N.C.C. Sponsors Ministry In National Parks

The National Council of Churches is again sponsoring a ministry in the national parks, which this summer is expected to reach 100,000 persons. Serving as ministers in the worship services are 92 seminary students representing 17 denominations. Rev. Warren W. Ost is director.

Local Church Sends a Message to Evanston

The Mount Hollywood Congregational Church, Los Angeles, of which Allan A. Hunter is pastor, is sending this message to leaders of the World Council of Churches: "The simple yet profound teaching of Jesus in the parable of 'The Leaven and the Lump' is our warrant for praying that from the Evanston conference deliberations there may come evidences of the growth of his Kingdom of peace; that the confidence seemingly being placed by world political leaders in the hydrogen bomb may be replaced by confidence in the wisdom of Christ our Lord, and devotion to him."

Accredited Visitors at Evanston

"Accredited Visitors" named by their denominations to the Second Assembly of the World Council of Churches at Evanston Aug. 15-31 will be privileged to attend a number of special sessions in Cahn auditorium on the Northwestern University campus while delegates and consultants are meeting in groups, sections and working committees. Some seats will be available to the general public after the "visitors," wives of delegates and the press have been accommodated. General pattern for these sessions calls for an address by leading figures of the assembly, followed by discussion and an opportunity for questions from the floor.

Speakers so far scheduled are as follows:

Aug. 17 ("Reaching Non-Christians in Our Own Lands"): Toyohiko Kagawa, Victor Jones.
Aug. 18 ("The Search for Unity"): Ernst Kinder, Basil Ioannidis, Daniel T. Jenkins.
Aug. 19. *(Morning*—"Christians in the Struggle for a Responsible Society"): Maurice Albaric, M. M. Thomas, Charles P. Taft. *(Afternoon*—"The Issues of Christian Hope"): Kathleen Bliss, Hanns Lilje, Paul Minear.
Aug. 20 ("The Present State of Religious Liberty"): *Morning*— S. U. Barbieri, Farid Audeh, Charles West. *Afternoon*—D. G. Jacob, M. Guiterrez-Marin, Reuben Nelson.
Aug. 21 ("What Are the Churches Doing About Race?"): P. G. Brennecke, Alan Paton, C. B. Brink.
Aug. 23 *(Morning*—"Foreign Policy and Christian Conscience"): Charles Westphal, Hermann Kunst, Surjit Singh, G. Baez-Camargo, Walter Van Kirk, M. A. C. Warren. *(Afternoon*—"The Refugee Problem in the World"): Elfan Rees, G. J. Van Heuven-Goedhart.
Aug. 24. ("Our Daily Work and Our God-Given Callings"): Alan Richardson, Elizabeth Schwarzhaupt.
Aug. 25. ("The Ecumenical Movement Today"): Samuel McCrea Cavert, Helen Roberts, Carl E. Lund-Quist.

Evanston Delegates

With the release by the state department of visas for delegates from the churches of Czechoslovakia and Hungary to the World Council of Churches' Second Assembly in Evanston, Ill., Aug. 15-31, the following names have been added to the list of delegates as published in The Christian Century May 19 through July 7:

CZECHOSLOVAKIA — *Evangelical Church in Slovakia:* Bishop Jan Chabada; Jan Michalko; Andrej Ziak. *Evangelical Church of Czech Brethren:* Victor Hajek; Prof. J. L. Hromadka. *Reformed Christian Church in Slovakia:* Bishop Emerich Varga.

HUNGARY—*Lutheran Church:* Bishop Laszlo Dezsery; Bishop Lajos Veto. *Reformed Church:* Bishop Albert Bereczky; Laszlo Pap; Bishop John Peter.

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